



**NATURE AND DIMENSIONS OF ROLE CONFLICT
IN WORKING WOMEN IN URBAN KASHMIR:
A COMPARATIVE STUDY OF TWO COMMUNITIES**

ABSTRACT

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

SOCIOLOGY

BY

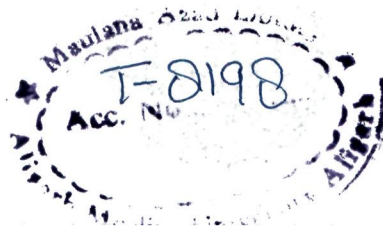
MOHD. ASHRAF SHAIKH

UNDER THE SUPERVISION OF

PROF. M.JAMAL SIDDIQUI

**DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)**

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ABSTRACT

“Nature and Dimensions of Role Conflict in Working Women in Urban Kashmir : A Comparative Study of Two Communities”

The present study focuses on role conflict in working women in organized sectors in an urban context. The study among the other things seeks to examine and compare the social background of working women in two religious communities i.e. Hindu and Muslim communities with particular reference to Kashmir.

The sample comprises of 255 respondents selected from six urban settlements in Kashmir society namely, Anantnag, Baramullah, Budgam, Srinagar, Pulwama and Kupwara. The sample comprises of 121 respondents from Hindu community and 134 respondents from Muslim community.

The sectoral distribution of the respondents as per their professional specialization is that, 96 respondents are in teaching profession, 63 are in medical profession, 86 in social welfare profession and 10 are in banking sector. Out of the total sample of 255 respondents, 97 respondents are unmarried, 141 married, 12 are divorced/widows and 5 are single working women.

The study is designed as comparative study in view of the fact that the responses of Hindu and Muslim communities is known to be historically different towards modernization and adaptability of changing social status and roles. The study deals with the description of nature and dimensions of role conflict in working women, social background of working women, their

parental background, nature and role of role models and family background in relation to both Hindu and Muslim communities.

The whole study is divided into six chapters. The study begins with the introduction of the research problem followed by the debate in role theory and conceptualization, historical background of the area under study, socio-economic background of the working women, empirical analysis and finally ends with conclusion along with the limitations and suggestions of the study.

Although many sociological studies and other disciplinary studies have been made to understand the social background of working women and role conflict of working women, while, few studies have described about the comparative analysis of communities .

Various studies and review of existing literature regarding the research problem is presented in the chapter first. Proper research methodology have been adopted for building the research design and the use of sampling is being used to select the sample among the population of universe.

After going through the relevant literature on the problem of role conflict the following objectives are formulated for the study of research problem:

1. To study socio-economic background of working women.
2. To study the changes in the status – role set of working women.
3. To identify the factors of role conflict.
4. To identify the variables influencing the role conflict.

5. Identification of the nature of roles performed by working women in family domain.
6. To study the perception of working women about their role performance.
7. Attitude of in-laws towards working women.
8. Impact of job on family, conjugal relations and children in case of married working women.
9. To analyse the nature and degree of duality of role conflict.
10. To assess the influence of religious orthodoxy among working women on their role performance.
11. To study the nature and mechanism of role adjustment and accommodation in working women.

In order to verify the objectives some tentative generalizations (hypothesis) have been derived in chapter 1 as –

1. Socio-economic characteristics affect the nature and dimensions of role conflict in working women.
2. Role of religion is significant in determining the nature and extent of role conflict.
3. Instances of role conflict are higher in working couples of asymmetrical background.
4. Role conflict and mobility of working women are directly proportional.
5. Family size has an impact on the extent of role conflict in working women.

6. Role conflict is acute in married working women having immature children.
7. Muslim working women rather than Hindu working women are likely to come from large sized families.
8. Muslim women rather than Hindu women are more likely to be first generation earners.
9. Muslims as well as Hindu working women are equally likely to have role models.
10. The motivation of Hindu and Muslim working women for the professions is not likely to be different.
11. Hindu and Muslim working women are likely to have small sized families.
12. Working women from urban background held more modern attitude towards labour force participation.
13. Working women having working mothers have high degree of attitudinal modernity towards women's occupational role in both the communities.

In this study we have choosen many structural variables such as educational, occupational and income levels of parents/husbands which play significant role as role models and personal referents. The role of religion as a variable has been examined to ascertain the relative role of religious orthodoxy regarding working women in urban Kashmir. The study reveals that majority of the respondents (working women) come from the families in which at least one of the parents was educated. The study also notes that there is not any

significant difference in the two communities under study in so far as their parental educational background is concerned. The possible explanation to this conclusion lies in the history and culture of Kashmiri society. Out of the three significant religions communities – Muslim, Hindu and Buddhists, the first two have a long history of mutual co-existence, particularly in the valley of Kashmir. Buddhists are mostly at the high altitude of the Himalayan ranges (Laddakh) which is relatively isolated. Muslim and Hindu in urban Kashmir speak common language, share common culture and history. Though Brahmin by caste, most of the members of Pandit community are non-vegetarian in their dietary practices. Muslim in Kashmir valley contrary to the common belief do not observe traditional purdah. However the difference in educational qualifications of father and husband of the respondents is less compared to the difference in the education of mother and daughter (Roy, 1979). This indicates that respondents come from comparatively well-to-do-educated families. It also appears from the present study that the respondents emulate the role models. Moreover in majority of the cases the working women constitute the first generation earners as compared to their mothers.

The other variables such as occupation of parents and income level of parents and husbands of the respondents and size of the family are determinant factors in assessing the degree of role conflict. Quoting few studies, Boocock (1972) says that family size is very closely related to the educational attainment of the child as it is related to the socio-economic background.

On the theoretical level the present study makes it possible to formulate some generalizations in this area of study. These are given below :

The maximum conflict is not found in the working women whose mothers or mothers-in-law are also working. The women who have taken job out of gross necessity do not experience greater role conflict because such working women do not have a high perception of their two roles.

Conflict is not necessarily low where both husband and wife are working and posted separately.

Joint families do not have a higher incidence of role conflict. Wives employment does not necessarily put a strain on marital harmony.

There is no significant variation among Muslim and Hindu respondents because they belong to relatively similar social backgrounds.

Some of the findings confirm with that of other research workers and some did not. The most important of these are :

So far as decision to work is concerned this study finds that it depends upon personality factors and attitudes of husbands and other members of family (Hoffman, 1963).

In case of conflict between domestic role and professional role, the career always takes the second place. The finding agrees with that of Kelsall, Poole and Kuhu (1972) in U.K.

Working women are haunted by a feeling of guilt for neglect of household work. This finding agrees with that of Sullerot (1971) in France.

The working women belonging to both communities are faced with the dilemma of over work and conflict is in conformity with the finding of Rapaport (1971) in U.K.

The present study does not agree with Bradburn (1968-69), that there is less happiness in marital relations if woman works out of gross necessity.

The study agrees with Kapur's (1970) finding that refusal of husbands to share household work and their hostility to employment leads to maladjustment and conflict. It also agrees with the finding of Nye (1963) and Kapur (1970) that employment of wives increases chances of marital conflict to some extent.

At methodological level the study reveals that the data can be collected by interview schedule and case studies.

The second chapter deals with the debate in role theory and conceptualization related to role and status. Moreover there is the description about changes and factors responsible for women's employment and participation in work force.

Third chapter deals with the historical background of area under study in order to know under which conditions the respondents of the present study are working in urban Kashmir. The fourth chapter deals with the extensive study of socio-economic background of working women and its empirical interpretation. The fifth chapter deals with the study of structural continuity and change. It explores the possibilities of change in the traditional value system of the society to know whether the changes of rationality, equality and modernity

have percolated down the society or there is resistance in allowing the social structure to change.

Last chapter of the thesis deals with conclusion along with the limitations of the study. Findings of the study reveal that in all societies both men and women work, but not necessarily at the same task or to the same extent not only the conditions of work change over time owing to a wide variety of reasons, but the perception of what constitutes the work, also vary between people and over time. Historically women's role has been closely associated with the home and that of men with the outside activities, but the recent times have necessitated a change in the women's role. Entrance of women in the work force gave rise to the concept of working women and house wives. This drastic role change of women from that of domesticity to that of professionalism has evidently brought about a lot of change in women itself, family relationships and societal relationships as a whole. With this multiplicity of roles, women's behaviour became complex in terms of expected and actual conducts as they face a lot of problems and confusion with regard to their roles and statuses.

The dual role performance by working women demand two different values. The problem of the role conflict arises because often these two roles make contradictory demands on the working women, whose physical capacity, energy, endurance and time have definite limits.

The fulfillment of these two roles require qualities of different and diverse sets, one demanding cooperation and self negation and the other calling

for competition and self cum career enhancement. The professional ethics require qualities like efficiency, determination, sense of responsibility and impersonal relations, while these characteristics come in conflict with the woman who is a wife, daughter and sister etc., is also expected to be soft, domesticated and yielding in most cases and not so intelligent in many cases. Hence a kind of conflict arises from the lack of adjustment between two competing expectations which is likely to be faced by those working women who have to comply with dual obligations at the same time.

This problem of role conflict would not arise if professional and home places are not considered as two mutually exclusive fields of life. Often the working woman is heard to make statements like a working woman cannot be an outstanding both in house and in job, she had to make a choice or it is heard to stay happily married while working or the quality of motherhood will suffer when the mother engages in a full time job outside the home. Further the religious rituals and customary practices especially in Hindu and Muslim communities are expected to be preserved and perpetuated by the women.

The matter of fact is that the role of employee and of a home maker are distant and different by nature and that there is wide possibility of role conflict and role strain being perceived by working women who want to reconcile them simultaneously.

In fact carrying out almost all responsibilities single handedly, the working women are over-strained and exhausted. The illusion of having new role experiences and variation from drudgery of the routine housework fades

away. The irritation on trivial matters, getting angry on children, husband and in laws disturbs the family atmosphere. Working women want to be committed house wives as well as efficient workers so as to maintain their status in the society. Their sincerity towards all these responsibilities is itself a cause of role conflict. Hence social background plays a key role in adjusting the dual role responsibilities.

After finishing the home chores, working women rushes to the office, if she is late, she is blamed by the office authorities on being insincere and she has to stay for some over time work, if she gets late for the home, she is worried about the children and family and the family in turn suspects about her late arrival.

Working women coming from joint, nuclear and extended families have their own share in role conflict. Even the atmosphere at the work place, attitude of fellow workers, attitude of boss, age of the working women, marital status, kind of work, duration of work, distance of work place from home and convenience facilities etc., are important factors of role conflict faced by working women.

The motivational pattern indicates that teaching and social welfare are the most favoured professions for women. The study belies the assumption that differences in religious backgrounds affects the family size of respondents. There is not any significant difference of family size between Hindu and Muslim respondents. It also shows that small family is becoming a norm in urban Kashmir.

The study also finds that there is an inverse relationship between working experience and the number of respondents: the larger the working experience, the lesser is the number of working women. Despite the religious differences, both Hindu and Muslim respondents share a common social outlook and awareness.

The dimensions and nature of role conflict among working women in urban Kashmir varies according to the social background characteristics and related variables. It can be inferred from the present work that role models play an important role in the motivation of women towards employment in different sectors.

In spite of of being caught in the vicious problem of role conflict, working women claim that they succeed in managing the two roles because of their cooperation by family members especially their counter parts, role sharing and role substitution mechanisms, besides there is a growing tendency among the people to have working wives.

The nature of role conflict faced by working women is not because of profession, income or education but is largely a socio-psychological problem. It depends upon the personality factors as well as the social acceptability. Further the largest dimension of role conflict being economic dimension followed by cultural and familial dimensions. Despite the religious differences among the respondents, both Hindu and Muslim working women share a common social out look and awareness as they are the part of same socio-cultural environment.

There is absolutely no doubt in the argument that women workers all over the world have to face the problem of adjustment among the varied role expectations. They are required by their positions to play a dual set of roles: one as home makers, wives, and mothers, and the other as employees. Being simultaneously confronted with dual demands of home and work, they are liable to face adjustment problem. In addition to the biological functions and psychological disorder, there are other duties which working women are expected to perform because of the prevailing cultural norms and values of our society. These new circumstances and prevailing circumstances require a redefinition and reallocation of roles, duties and responsibilities not merely for women but also for men and every member of the family, community and society as a whole.



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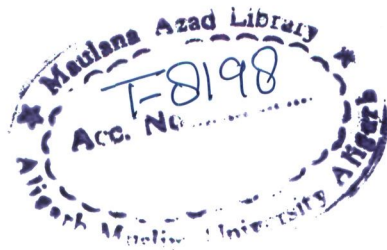
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ALIGARH (INDIA)**

2007



25 SEP 2014



T8198



Chairman

Dr. M. Jamal Siddiqui

Professor

Ph.No.: 0091-571-2702128 (R)

0091-571-2707077 (O)

E-mail: mjsalg@yahoo.com

Phone : (0571) 700922/923/926/937
Extension 350 and 351

**DEPARTMENT OF SOCIOLOGY
AND SOCIAL WORK**

ALIGARH MUSLIM UNIVERSITY

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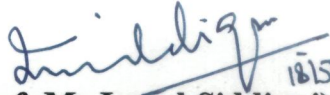
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Dated

Certificate

This is to certify that **Mr. Mohd. Ashraf Shaikh** has completed his Doctorial thesis entitled "**Nature and Dimensions of Role Conflict in Working women in Urban Kashmir : A Comparative Study of Two Communities**".

In my considered opinion the work is suitable for submission for the award of Degree of Doctor of Philosophy in Sociology.


(Prof. M. Jamal Siddiqui) 18/5/22

Dedication

Dedicated to my grand parents, especially (Baba), my loving parents (Mommy and Daddy), My dear sisters (Nusrat and Tanveerul Absar) and the people of Jammu and Kashmir, who all taught me to be sensitive to the issues concerning humanity.

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In the recent years, Research on Women related issues have reached to a prominent focal point within the discipline of sociology and have also attracted the attention of various scholars all over the globe. The present research work represents, yet, another humble attempt in this direction. I have chosen this problem for research, because, role conflict is an immense problem of all working women who comprise half the population of human society .

In the present work, an attempt has been made to cover Hindu and Muslim women, working in the organized sectors in urban Kashmir to unearth the background factors responsible for the nature and dimensions of role conflict experienced by them.

It is both fascinating and problematic to attempt to capture the whole picture of role conflict among working women, but on the other hand, I understand that at least I have succeeded in articulating and conceptualizing some important aspects of role conflict among working women in urban Kashmir. If present research tries to do too much, I will plead that it is inevitable to try to cover a lot of ground in an area where there is so far very little academic research about the problems of working women.

There are many who contributed in different ways to my research. Let me begin by thanking to The Department of Sociology and Social Work Aligarh Muslim University Aligarh for providing an atmosphere of lively academic interaction, interest and supporting me.

I owe a great debt of gratitude to The Chairman Department of Sociology and Social Work, A.M.U. Aligarh, Prof. M.J. Siddqui, Dr. Ab. Waheed, Prof. Shad Ahmad Banu, Dr. P.K. Mathur, Dr. Zain-ud-din, Dr. Abdul Mattin, Dr. Neemat Ali Khan and Prof. Noor Mohammad Khan of the Department of Sociology and Social Work, A.M. U. Aligarh .

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Special thanks to my everlasting brother and friend, Altaf Hussian Shah (Tailor Master) who always visited my parents in my absence .

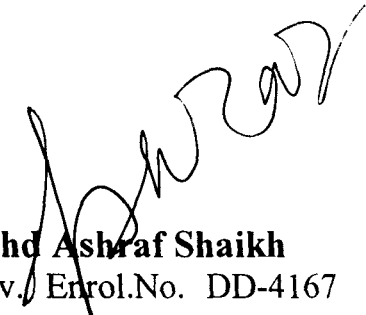
I owe special thanks to my supervisor, **Prof. M.J. Siddiqui** for initiating me into this field of knowledge and guiding me like father, teacher and guide.

I am also thankful to my respondents whose co-operation made possible the field work for collection of necessary information. The field work would not have been successful without the support of Heads of the Departments of various schools, colleges, university departments, social welfare offices, banking institutions, and hospitals. I am extremely grateful to them all for providing me time to interact with my respondents for collection of the data.

Further I thank my grand father, and other family members whose eyes see dreams and whose hearts strive towards realizing them. I thank them from the core of my heart for inculcating the values of prayer and sincerity. I thank my father for believing in me and my mother having incredible amount of faith in my abilities, and, I also thank my sisters for their valuable support and inspiration throughout my academic career. Although they remained separated from me by vast distances, had yet, been a constant presence in my research tannure.

Last but not the least, I owe special thanks to Mr. H.K. Sharma for typing and binding of my thesis, without whose co-operation, this work could not have seen the light of the day, and, if there are inconveniences and shortcomings I alone am to be blamed.

Department of Sociology
and Social Work A.M.U., Aligarh



Mohd Ashraf Shaikh
Univ. Enrol.No. DD-4167

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Chapter I

GENERAL STATEMENT OF RESEARCH PROBLEM : METHODOLOGY AND RESEARCH DESIGN

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- 1.2 The Problem of Research
- 1.3 Value Preference about the Selection of Problem of Role Conflict in Working Women
- 1.4 Review of Literature : Reinteprrretation of Facts
 - 1.4.1 Western studies on working women
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 - 1.4.3 Studies on Muslim working women
- 1.5 Objectives of Study
- 1.6 Research Hypotheis
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- 1.9 Sampling
- 1.10 Tool Construction
- 1.11 Methods of Data Collection
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- 1.13 Limitations of Study

1.1 Sociological Perspective :

A mode of inquiry discredited by one scientist, dismissed at one time, discarded in one science, reappears and is fruitful in other hands and other times, or in other sciences.¹ Nevertheless the branches of study concerned with man and his works do reveal numerous, distinguishing features, which at present time, fairly, clearly mark off one discipline from another in the mode of inquiry². It is humanly impossible for any one to master the whole knowledge with all its complexities and diversity. One can only attempt to understand more about one or the other branch of knowledge, when applied to any kind of study which is concerned with man and society. Sociological assumption is that in the social life of man there is order, and that it can be discovered, described and understood . Sociology thus seeks to define the units of human social action and to discover the pattern in the relation of these units, to learn how they are organized as systems of action. For this purpose sociologists derive broad assumptions about society and social behavior that provide a point of view for the study of specific problems, referred to as sociological perspective³. Social life the object of the study of sociology in its widest meaning is explained by an analysis of the basic elements of the social structure and organization of society as well as the inter-relationships between the elements that comprise it. The main work of interpretation and explanation in sociological perspective is to place human action and events in the context of social processes, structures and institutions within which they occur⁴. Understanding this context requires the systematic application of concepts and methods and their significance in collection, arrangement and interpretation of empirical material⁵. Our sociological study involves the search for interconnections between the elements of social structure in a given social

context. This is the study of role conflict in working women belonging to two different communities in urban area. Besides explaining the role theory and role concepts, an extensive survey of literature concerning with the concepts of social roles, statuses and social structure have been undertaken. There is general agreement among social scientist that there is a close connection between social structure, social values, rights and obligations but yet they differ in their opinions in the context of Indian society. Those who define Indian social structure in terms of “texts” treat it as “things”, are of the opinion that Indian social structure is inimical to social change, economic growth and development. Contrary to it there is a group of scholars who say that plural society of India is characterized by both structural and cultural diversities. Therefore they define Indian social structure in terms of “context” and treat it as a process. They argue that Indian social structure is characterized by internal dynamics, flexibility, adoptability, mobility and change .

The perspective of our study would be primary sociological orientation, where we are concerned with the study of socio cultural background, how society defines roles that are considered appropriate for role occupants to perform the roles. The focus of study are the dual roles of working women that is perception of traditional domestic role and modern professional role. The inconsistency among these two roles of women leading to role conflict, will comprise the major sociological discussion. The present study is an attempt to make a comparative study of Hindu and Muslim working women in Urban Kashmir, in order to examine and compare socio cultural background of working women. Attempt has been made to describe the mechanisms for minimizing the role conflict in working women and to maximize the potential for making roles worthy and enjoyable.

1.2 The Problem of Research:

In every society, both men and women work, but not necessarily at the same tasks or to the same extent. Not only the conditions of work change over time owing to a wide variety of reasons, but the perceptions of what constitutes work also vary between people and overtime. The terms work, labour, employment and job or profession are frequently used interchangeably. While work is more general and is often used in the sense of doing, labour carries with it connotations of effort, employment, job or profession denotes occupation in offices and activities that are modern in nature. A modern dictionary of sociology defines the profession or occupation, as a high status vocation composed of highly trained experts performing a very specialized role in the society⁶. In every society, certain activities are performed by men and women to endure and maintain the standard of living appropriate to its status positions. Historically woman's role has been closely associated with the home and family works and that of men with the outside activities, but the recent times have necessitated a change in the women's role. Entrance of women in the labour market gave rise to the concepts of working women and house wives. Though the women in the farm families worked both in house and the fields, they were never considered as working women or house wives. Work was never associated with the skilled work of the women outside the house for wages, for a longer duration. But today working outside the farm is considered as work both by sociologists and laymen. Though dual roles of women are quite often talked and emphasized, society is yet to accept the role of house wives in working women and working women in house wives. The responsibilities and duties of house wife is often relegated to the background and her role in carrying out the work in the home is often considered as service

rather than work . Women's work outside the home has become a necessity for the society as well as the women in the contemporary society where survival is measured in terms of market economy. While dealing with the dual roles the working women have to face the tension between her traditional domestic role and as a worker, because new job role of women has not exempted them from traditional responsibilities for domestic tasks which culminates into the phenomena of role conflict in working women. In the recent decades, the interest in understanding the problems relating to the conditions of working women has been growing all over the globe. Modern society has witnessed tremendous changes in walks of life. Starting from the family, these changes have revealed themselves throughout the length and breadth of social life of both man and woman . The causalities to such social transformation can be traced to a number of factors, the chief among them being modern education, stress of social equality, market expansion, social legislations, social mobility, migration, urbanization and better living conditions and so on. The evolution of small nuclear family, increased stress on education of women, empowerment and development has resulted in what could be called as redefining of women's roles. Today with equal accomplishments as that of men, women seek to supplement the family income and resources by working outside the home or domestic sphere, something which is noted as the departure in woman's domestic role. This drastic role change of woman from that of domesticity to that of professionalism has evidently brought about a lot of changes in woman it self, family, home and social organization as a whole. With this multiplicity of roles, woman's behavior becomes complex in terms of expected and actual conduct as she faces a lot of confusion with regard to her role and status. These two obligations might sometimes lead to the conflict or strain, reflective in the

life of working woman. This dilemma of woman's dual roles, faced by a sizeable segment of the population, in turn poses problems to the social system and hence demands a dimensional study of role conflict⁷. The attitude of family, kinship and society towards occupation, psychological disturbances, social tensions and financial difficulties are the part of woman's occupational role which the researcher has aimed to deal with the categories of social, psychological and economic dimensions.

The demand for woman's employment in labour market is rapidly increasing. In this situation, it seems extremely important to study this emerging issue which is an indicator of changing values and traditions of any society and also because it is bound to create even more problems and changes in the time to come.

1.3 Value Preference about the selection of Problem of role conflict in working Women:

Individuals while performing their social roles make a choice between micro-level relationships and macro-level relationships. In fact these two types of analysis – one starting from the problem of individual choice, the other focusing on the structure of society or social organization suggest two of the major ways in which social phenomena is approached. These two extreme analysis represent the orthodox interpretations of social phenomena, but, however the truth lies some where between these two extremes, all of these however, directly or indirectly are at the heart of sociological imagination. As Mills⁸ described, the sociological imagination looks for the linkages between personal troubles and public issues. Three primary questions originate from sociological imagination according to Mills⁹:-

1. What is the structure of society as a whole .
2. Where does the society stand in human history.
3. What varieties of men and women prevail in the society in a given period of time .

The interplay of these factors – the structure of society, the understanding of history, and behavior and characteristics of individuals - is what interests the sociologically sensitive persons to explore the social problem. Hence the sense of researcher's interaction as an individual with the particular society, he lives in and in a particular period of time, forms the basis of his ability to understand the sociological problem, which then becomes the basis for social research.

The researcher have been very interested in the problem of role conflict in working women in urban Kashmir. The decision to work outside the home, has been the result of social change in the way in which working women viewed work and their place at the working places. Most important, these working women have been career oriented. They may have worked for a while to ease economic burdens before they married or to assist their family or husbands . The working women from the said area were not a dominant model, but must have undergone some change in order to become so committed to having a job. In most cases they could use their mothers, relatives or other women who they had admired as role models. It could be the case that role models are important or may be there were changes in their personal lives, may be the changes were in the wider society and women were more receptive to societal pressures. A central factor in forming the outlook of the women

seemed to be how working women were perceiving their roles when they married . Another is the length of time between the date of marriage and the birth of children. The third factor is the husband's career and personality differences among the working women which also account for their commitment to work : Did they have a high opinion of themselves ? Were they competitive ? Did they have a need to achieve at what they were doing? Were they hardworking, independent or immature ? What were their parents like ? Had they supported their daughter's ambitions ? Were they fearful for their status in the society ? Did they expect them to marry early and carry out the traditional role ?. All these possible reasons for working woman's commitment could be studied according to background factors, socio-psychological qualities, characteristics of the woman's personal life as an adult, daughter, wife, daughter-in-law and work qualification etc. These factors were possible causes of woman's changing roles and the problem of role conflict. To move from the original problem of role conflict that interested the researcher to the formulation of questions above, required not only the thinking but also writing down the ideas and plans. Looking harder, researcher found few studies that had been done on role conflict in working women. The researcher, realized that role conflict would vary in degrees from one woman to another belonging to two different religious communities that is, Hindu and Muslim communities in the same social context. This meant that some working women would experience more role conflict and some would experience less. Then the researcher looked for a more generic term to describe an attitude about women's work that might suggest the ways to minimize the role conflict in working women.

1.4 Review of the literature:- Reinterpretation of facts

Women constitute about half of the world's population. It was estimated that in 2000 A.D., the number of women in the world was more than three billion and they outnumbered men by nearly one hundred and seventy five million. At the United Nation's conference in Nairobi in 1985 A.D., it was noted that women comprise thirty five percent of the world's labour force in the sphere of employment and occupied lower positions all over the world but the conditions are worse in Asia, Africa and Latin America¹⁰. The role of women in traditional societies was characterized by dependency, inferior social status and biological division of labour. This situation prevailed irrespective of human societies, difference in race, religion, region, economy, social structure and other fields of life. These sociological propositions about the status and role of women in the traditional societies are not merely theoretical or ideological abstractions, but essentially stand for the empirical and realistic social reality of human past.

However the fact of contemporary importance stands that women at the global level and in continuity have undergone wider and deeper processes of transformation. The multifarious changes among women in the developed and developing societies had complete or partial effect on the traditional status and role of women. This large scale, deep-rooted and multifaceted change among women can primarily be related to the short term and long term implications of the processes of economic development, change and modernization. Sociological studies on women have assumed great significance since the last few decades. These studies focus on different aspects of women related issues. Some focus on the shift of women from farm to industry, some are concerned

with motivation towards non-domestic work, some are concerned with the problems of working women. Few scholars studied dual career roles. There are few studies which focus on role conflict in working women , and the related factors and consequences of role conflict.

In the modern industrial societies, Social life is differentiated and roles are varied. The basic traditional role of women became incompatible with their professional role leading to role conflict. As more women work outside the home, the overload under which they labour has become a societal problem. Western societies have responded with paid parental leave and state run nurseries but in India, the role conflict in working women is still a serious problem. The working women especially in the urban areas are confronted with the problem of role conflict. They have to adjust themselves in home as well as the work place. Adjustment is a smooth switch over from one status to another, perceiving roles as perceived by others and performing multiple roles with efficiency and satisfaction. Role adjustment depends upon role demand by the society and role performance by the individual. However the relationship of motivational level with interpersonal relationships and the motivational level with personality type that is home oriented, career oriented and home cum career oriented, is significant and with the presence of children is some what moderate.

Although the initial measures in studying role conflict primarily focus on role experiences at the place of work, marriage and parenting, but the role conflict experienced in non work roles is also the result of marital dissatisfaction, hence role conflict arises both because of social factors and individual domains .

1.4.1 Western Studies on Working Women : Among the pioneer studies is the edited work of Nye and Hoffman ¹¹in 1963 A.D., in America . They studied the changing economic organization and its impact on the domestic structure of American family. They argued that due to industrialization women moved from domestic bondage to factory, office and other service centers . Due to increased cost of living women resorted to employment to supplement the family income, but this does not mean that women displaced the men in the labour market . In their study they discussed the factors responsible behind the job motivation for women. They included both personality and monetary factors affecting house wife's role and mother's role, general attitude of the family, community and the opportunities for the employment. Husband's attitude is highly influential towards women's work outside the house hold. The commitment towards work depends upon enabling conditions, facilitating conditions and precipitating conditions, however they did not lay too much stress on financial factors. They studied the effect of mother's employment on child. Nye and Hoffman studied the parental power, house hold tasks, differentiation of sex roles and increased participation of husbands in routine household tasks – a change in power relations from husband centered towards husband-wife equality¹². In their research, Nye and Hoffman supported the idea that employment of wives increased marital conflict and if the women's income is equal or higher than husband, it may become a cause of conflict. In dealing with the incompatibility between home role and job role, they delineated the principle areas of conflict for working women; their children, illness accidents, general care and preparation for school

besides husband's adjustment to his wife, home and children. Conflict also results when husband is jealousy of wife's work. Dissatisfaction with occupational role by either the wife or the husband is related to the poor marital adjustment¹³. Heer¹⁴ examined the dominance and working wife relationship, in working class and middle class working wives and came out with the statement, that there is some association between the number of children in the family and the influence of husband in decision making. Families in which the wife had the greater influence tended to have fewer number of children. Robert Blood¹⁵, also studied the husband wife relationship in dual career families. He argued that dual income couples expect more interaction and joint activity in their leisure time. The reduction in the amount of leisure time available when house work must confine to office work hours interferes with the more time consuming uses of leisure.

Lopata¹⁶, studied the occupation of house wives and concluded that the house wives are becoming increasingly competent and creative in their social roles. Blood and Wolf¹⁷, related job orientation with education; if a wife has less education than her husband there are less chances of going for work and that too in lower jobs which brings disgrace to both of them. Married women's nature of responsibilities change according to their life cycle. During the infancy of the children and the early childhood, few women take up jobs as they can not afford to engage domestic help. Wife's choice to participate in the labour market indicates that both partners realize that both are free and independent and thus enjoy higher levels of sociability .

Orden and Bradburn¹⁸, hold, that there is less happiness in marriage if the wife participates in the labour market out of economic necessity than if she participates by choice. They argued that among less educated working women, the strain leads to an increase in conflict and hence sociability of wives tends to decrease. Among better educated husbands and wives both experience an increase in tension and decrease in sociability. If women chooses the labour market instead of home, there is strain in married life particularly when children are not school going. It has been found that there is a tendency for employment to increase the conflict a working woman has to experience in her relationships with her counterpart in the family. The most adverse effect of role conflict is less in the families of higher socio economic level than in the lower ones. Among the women who are free to choose the labour market and home market, there are less evidences of strain in marital relationships on the contrary

If wife chooses labour market, husband and wife both attain a higher balance in tensions and satisfaction than do if wife chooses the home market. If it is wife's choice to participate in the labour market, it is indicative of the fact that both partners recognize, enjoy and perhaps commit themselves to marriage in which both will be relatively free and independent. In general the relationship between women's work, status, role and marriage happiness holds for different levels of social structure but strain and maladjustments occur in less educated segments of society.

Myrdal and Klein¹⁹, in their study argued that a changing economy has a definite impact on working women's roles. With regard to the dilemma of educated married women, they observed that they have willingly accepted their

two responsibilities as workers and as mothers. Their problem remains how to harmonize the two roles. To be a successful wife is a career in itself and if a woman chooses another career she has to make reconciliation between the two roles in order to bring harmony within herself.

According to Thompson and Finalyson²⁰, that married women's decision to work is influenced not only by their personalities but by the attitude of other family members, besides this the socio economic background also matters. Satisfaction of emotional needs, social conventions, values and ideologies are also important. The economic, social and psychological factors determine the decision of women to go out for job or to stay at home.

Fogarty and Rapoport²¹, argued that as women are working more in addition to rather than instead of getting married and having a family, the issue of reconciling work and family becomes increasingly acute. The term dual career family has been used for family in which both heads of household pursue careers and at the same time maintain family together. They distinguished between three types of working women – the conventional home worker, the non-continuous worker and the continuous worker. There is in – out – in, pattern where the return is successfully negotiated. Dual career families according to them face dilemmas and some factors which make the dual career families viable. They argued that couples in dual career families develop coping mechanism in dealing with role conflicts. Another result has been the father's greater participation in domestic life has led to an increase in the exposure of child to their father more than in usual conventional families. This serves to correct the imbalances in the conventional child care and socialization process that has evolved in contemporary society. Its

pervasiveness is documented in an investigation by Blood and Wolf²², in which nearly fifty percent of the wives in the sample choose, companionship in doing things together with the husband, as the most valuable aspect of marriage, outpacing such other features as understanding, standard of living and the chance to have children.

Sullerot²³, made a number of important points about women's decision to work. Women have become slowly aware that if they wish, they can become wage earners to support their families. By working outside home sphere, they can gain better social standing. There is increasing demand for women power in the labour market. It is wrong to presume that each woman is free to choose between paid employment and life at home. Working women are hunted by the feeling of guilt, they are blamed on their job. This tension is wide spread, which can lead to role conflict.

Dahlstrom²⁴, analyzed the various aspects of life of working women. He focused on the effects of parental role divisions on children's personality, sex roles and the socialization process. He concluded that one can no longer speak of a male and female role, but only of a human role, common to both sexes, including the upbringing of child.

Lopata²⁵, in her study of changing house wife role discussed three types of performances that vary with regard to skill, creativity outlook and education. Class standing, however represents the major differentiating principle, since this helps to determine one's educational achievement, attitudes and personal interactions. First is the restricted house wife. She has little education, often lower class standing and passive stance towards her role, she is task oriented, home bound and relatively uncreative in her performance both house wife and

mother. Second is the uncrystallized, house wife, who reaps the benefits of more education and greater ease in establishing fruitful social relationships. She is less passive in accepting conventional house wife roles, shares power more equally with her husband and socially enjoys a lower middle to middle class status. The third is the multidimensional category, Lopata regards as the most satisfying and competent role variation. The multidimensional wife takes an interest in her husband's vocational endeavors and provides support, often adjunct to his job. Lopata conclude that as competence in house wife and child rearing skills increase, so does creativity, role variation and – perhaps most important- personal satisfaction with the house wife role. Hence lower class women more often feel locked into a rigid role definition and experiences the house wife role as unfulfilling drudgery, while women who possesses greater social skills tend to approach the role as a creative opportunity and manage to find happiness and fulfillment in the occupation of house wife.

Kelsall, Poole and Kuhan ²⁶, in their study, revealed that social class, marital status and the arrival of children each had an effect on the career opportunities of women. Marital status had a major impact on the chances of women working, their type of work and depending upon their husband's financial circumstances, the way they were able to approach employment it self. But the arrival of the child had an even more marked effect upon their chances of being in employment at all.

During last three decades, especially after the International Women's Year 1975 A.D., exhaustive studies have been made on the role and status of working women. The special emphasis has been on the role of women workers in organized and the unorganized sectors. For example Brown has reviewed the

studies of sex role development, Goldstein has evaluated studies of role anticipation in psychotherapy.

Walker et al. in their study attempted to examine the assumption underlying considerably intergenerational research that female orientation and dependence on family members of other generations vary in the view of unique roles. The result of the study indicated that new marital relationships experienced greater normative pressure.

Neal et al.²⁷ in their study of role conflict of Nurses and Assistants concluded that there was considerable divergence in the opinion of various members of an actor's role set in case of the respondents comprising the sample. In this wake of discrepancies nurses experienced role conflict.

Willey²⁸ in a study of role conflict arrived at some unanticipated findings. The study assumed that the work / non-work role conflict variables would have a negative relationship with job and life satisfaction, as well as on job involvement and organizational commitment. The study revealed that many aspects of role conflict were significantly related to work outcomes.

Mann has surveyed investigations into the relationships between personality and leader in groups, and, Sarbine has commented on many of the studies of the self in relation to role, currently many reviews and surveys are being conducted in Western countries regarding leadership roles in family, mating and parenting, companionship and changing social roles and the life cycle. Sexual freedom, geographical mobility, one parenting roles and two parenting roles are also the themes of sociological research²⁹.

1.4.2 Indian Studies on Working Woman:

The most important contribution to the study of working women in India has been made by Promilla Kapoor³⁰. She points out that the pressure of work often create maladjustments in the family life of working women. Yet, a balance between commitments in work and marriage can provide a sense of self fulfillment for women both at home and outside.

Vinita Srivastava³¹, focused on the factors that create conditions for some married women to enter the labour force, and how the employment of such women affect the different dimensions of their behaviour and lifestyles. The most prominent factors creating conditions for working according to her findings, were economic necessity and supplementary family income for better life style .

Kiran Wadhera³², in her study, argued that a majority of educated young women work mainly for economic reasons. Among the factors generating “role conflict” for married working women, the presence, the number and the age of children are very important because mother’s personal attention is crucial to them. In fact it has been widely believed and often proved that children, specially in the infancy years, benefit immeasurably from the presence of at least one parent at home. The competing demands for work and motherhood present a real problem to working women.

Sing³³, working on the data from Punjab says that only twenty five percent of the working women were fully satisfied with the home role. Seventy five percent felt that they really could not give proper attention towards their home role as the major part of the day was spent outside the home. Sing comes to the conclusion that motivation to employment and role conflict are

closely related. It is because they desire economic independence that is why they work. To her the main problem of Indian working women is that of role conflict which stems from their dual responsibilities .

Rama Kapoor³⁴, in a study of role conflict experienced by nurses, social workers and researchers in Delhi with regard to their family responsibilities found that all these women experienced the greatest difficulty in combining their professional work with their role as mother.

Dabla³⁵, in his study of the problems of working women in Kashmir, argued that the changing structure of the family, a change in the child rearing practices etc is “unavoidable” when they work outside the home. The problems that accompany this change included a generation gap between children and their parents; a certain laxity among children towards social attitudes marriage and family crisis and intergenerational conflicts are other obvious problems. Dabla points out that the problems faced by working women are much less in Kashmir than in other parts of India. He attributes this phenomena to the prevalence of strong family ties, kinship relations and general closeness in the Kashmir Society. The study concentrated on the three particular dimensions, namely, attitudes, behaviour patterns and problems of working women.

Stainley Kupinsky³⁶, argued that working role for the women may prove to be an important element in lowering fertility in an industrializing country, or in retaining the existing rate of population growth in developed countries.

Sethi³⁷ however, studying in Indian society argued that value change among Indian working women has been the result of process of modernization .

Hate³⁸, studied various aspects of women's life, for example, social, moral, relating to the career and employment, motherhood, family, education, and so on. She found, that in principle today's Indian woman has the status of equality but in day to day life she is still away from this ideal to a great extent, especially in the lower middle and lower social strata.

Jung³⁹, writes : there are more women working today than those a generation ago, more girls going to school and more women seen protesting in the streets, squares and in homes .

Pushpa Sinha⁴⁰, in her study undertook a comparative study of female school teachers and college teachers and non-working house wives of school and college teachers. The study was conducted with reference to their degrees of role conflict arising out of single or double roles. The finding of the study revealed that working house wives did experience greater role conflicts than non working house wives. The working women could neither attend properly to family nor to the job and in the process experience role conflict.

Satnum Kaur and Others⁴¹, in their study attempted to examine the impact of outside work on the Indian women .They focused on the study of role conflict in working women and measured such variables as the effects of age, health, job motivation, husband's personality, age of the youngest child and family income . The study confirmed that there was considerable and wide spread role conflict in the lives of women in rural areas. They concluded that most of the respondents could function without any experience of great difficulty, although role conflict was positively prevalent in their day to day lives.

Paula Pietromonaco et al.⁴² in their study used data from 1981 A.D., census survey to explore the possible negative as well as positive results of working out multiple roles .The findings of this study indicated that the persons holding more than one role experienced greater self esteem and higher job satisfaction. However such a correlation did not work out in case of marital and parental satisfaction. The study revealed that the majority of the respondents perceived their lives to be stressful and working women holding multiple roles may experience greater psychological and personal satisfaction.

Krishna Chakeraborty⁴³ in her article tried to examine the role conflict of educated working mothers. She studied the external impact of outside remunerative employment on working mothers themselves . In her study she quoted from Manu, Alteker and Kapadia, with a view to clarify the ideological, legal, moral and sociological importance of tradition. The study investigated the factors behind role. The occupational status, role conflict and role congruency was also measured in relation to the respondent's job. The findings revealed that the college teachers suffered least from role conflict. The role conflict was also re-examined in relation to family composition, age of the children, age of the mother, age of the respondent, economic status, economic obligations, work commitment and attitude towards roles.

Bhatty⁴⁴, argued that while going out for work, the women in India have to leave their children at home in the care of others. The problem is compounded with the joint family system dying out and servants becoming scarce. Even if these servants are available, the danger is that the children's basic education is lowered in quality as the mother is replaced by the servant . This psychic leads to role conflict in working women. It seems, however, that

the decision related to day care facilities of working women look on the crèches, servants and other arrangements for child care more from the point of view of the convenience of the mother than the developmental needs of the child. Some valuable researches, however, elucidate how poor working women manage to cope - however inadequately - with the double burden. Quoting one study carried out among urban Filipino women, Ramanamma and Bambawale⁴⁵, argued that in Languna, the working women of Filipines expand their work day, not by cutting back on child care time or home production time but by reducing their leisure time. This concludes that instead of role conflict, resolution of role conflict becomes important for employed women, whether poor or rich, lower class or middle class working women .

Patil ⁴⁶, writing on the women executives refers to the theory that a successful women destroys her husband. Having an extraordinary career, the success of women is fatal for the marriage bond. The husband and the wife lost each others essential qualities which brought them together.

Deepa Mathur⁴⁷, in “Women, Family and Work” revealed that in carrying dual roles the working women generally succeed in developing the strategies that allow them to persue their occupational aspirations while simultaneously living upto their domestic responsibilities.

Ramu⁴⁸, is of the opinion that conflict between the new economic role and the traditional domestic role results in the compartmentalization of activities of women, at least in the initial phase of their marital lives. However this compartmentalization is short lived because the competing demands of the occupational and domestic roles will make it possible for many women to address such demand equitably. Sooner or later many of these women learn

either to scale down their occupational aspirations or to curtail their obligations.

In the study of role conflict in working women, Kala Rani⁴⁹, argued that maximum role conflict is not found necessarily in case of women, who has taken up job out of gross necessity, and conflict is not necessarily more common in the lower income brackets. Joint families do not have a higher incidence of role conflict, wife's employment do not put a strain on the marital harmony and happiness.

Ross⁵⁰ in her study, argued that women's gainful employment is no more considered undesirable by society. Indeed the main reason that so many Hindu married middle class women work without reproach is because everyone understands the economic problem of middle class, and that a wife's income is often essential to the family's standard of living. This means that religious and cultural groups encourage girls to work in what has traditionally been seen as being feminine.

1.4.3 Studies on Muslim Working Woman:

According to Islam, the social life of man and woman is based upon supreme principles and designed to secure happiness with prosperity for themselves as well as for the society as a whole. The structure of Social life in Islam is very lofty, sound and comprehensive. Among the substantial elements of this structure are sincere love for one's fellow human beings, mercy for the young, respect for the elders, comfort and consolation for the distressed, visiting the sick, relieving the grieved, genuine feelings of brotherhood and social solidarity; respect for the rights of other people, to life, property and owner; mutual responsibility between the individual and society.

In order to understand what Islam has established for women, there is no need to deplore her plight in the pre-Islamic era or in the modern world. From the Islamic perspective, the rights and responsibilities of women are equal to those of men but they are not necessarily identical with them. Equality and sameness are two quite different things. This difference is understandable because man and woman are not identical but they are created equals. The distinction between equality and sameness is of paramount importance. Equality is desirable, just fair; but sameness is not. There is no ground to assume that women are less important than men just because women's rights are not identically the same as those of men. Had women's status been identical with men's, they would have been simply a duplicate of men, which women are not .

The fact that Islam gives women equal rights – but not identical - shows that it takes women into due consideration, acknowledges women, recognizes them independent personalities. It is not the tune of Islam that brands women as the product of devil, or the seed of evil. Nor does Qur'an place men as the dominant lord of women who have no choice but to surrender to their dominance. Nor was it Islam that introduced the question of whether or not women have any soul in them. Never in the history of Islam has any Muslim doubted the human status of women or their possession of soul and other spiritual qualities. Unlike other popular beliefs, Islam does not blame Eve alone for the "First Sin". The Holy Qur'an makes it very clear that both Adam and Eve were tempted; that God's pardon, was granted to both after their repentance; and that God addressed , them equally and jointly.⁵¹

The status and role of women in Islam are something unique, something that has no similarity in any other system. While looking to the eastern communist societies and the western democratic societies, the status of women is not enviable. Women have to work hard to live. Modern women reached her present position, by force, and struggle. Shortage of man power during wars, pressure of economic needs and requirement of industrial development, forced women to come out of their homes to work, to learn, to struggle for livelihood, in order to appear as an equal to men, to run their race in the course of life side by side with the men. But the fact remains that whatever rights modern woman enjoys fall short of those of her Muslim counterpart. What Islam has established for woman is that which suits her nature, gives her full security and protect her against disgraceful circumstances and uncertain channels of life. Most of the women today exercise the right of freedom to go out independently, to work and earn, to pretend to be equal to men, but this, sadly enough, is at the expense of their families. This is all known and obvious, what is not known is the status and role of women in Islam⁵².

An attempt has been made, to sum up the Islamic position with regard to women's status and activities as following :

1.4.3.1 Woman is recognized by Islam as a full and equal partner of man in the procreation of human kind. Man is the father; woman is the mother, and both are essential to life. Her role is no less vital than his. To this equal partnership in the reproduction of human kind God says:

““O” mankind ! verily we have created you from a single (pair) of a male and a female and made you into nations and tribes that you may know each other”⁵³.

1.4.3.2 Women are equal to men in bearing personal and common responsibilities and in receiving rewards for deeds. Women are acknowledged as an independent personality, in position of human qualities and worthy of spiritual aspirations. God says :

“And their Lord has accepted (their prayer) and answered them (saying):” never will I cause to be lost the work of any of you, be he male or female; you are members, one of another”⁵⁴.

1.4.3.3 Women are equal to men in the pursuit of education and knowledge. When Islam enjoins the seeking of knowledge upon Muslims, it makes no distinction between men and women. Almost fourteen centuries ago, Prophet Mohammad (S.A.W.), declared that the pursuit of knowledge and learning is incumbent on every Muslim male and female.

1.4.3.4 Women are entitled to freedom of expression as much as men are. Women’s sound opinions are taken into consideration and can not be disregarded just because, they happen to belong to female sex ⁵⁵.

1.4.3.5 Islam grants women equal rights to contract, to enterprise, to earn and possess independently. Islam does not state these rights in a statistical form and then relaxes. It has taken all measures to safeguard them and put them into practice as integral articles of Faith. Islam reproaches those who used to believe woman to be inferior to man ⁵⁶.

1.4.3.6 Islam has given woman her right share of inheritance, whether she is a wife, or mother, a sister or daughter, she receives a certain share of deceased kin’s property, a share which depends on her degree of relationship to the deceased and the number of heirs. In case of inheritance, the question of equality and sameness is once again fully applicable in principle both man and

woman are equally entitled to inherit property of the deceased but the proportion, they get may vary. In some instances man receives two shares where as woman gets one only. There is no sign of given preference or supremacy to man over woman. The reason why man gets more in these particular instances may be classified as :

First, man is the person fully and solely responsible for the complete maintenance of his wife, his family, and any other needy relations, all financial burdens are borne by him alone. Second, in contrast, woman has no financial responsibility, what so ever except very little of her personal expenses, the highly luxurious things that she likes to have. Woman is financially secure and provided for. If woman is a wife, her husband is the provider; if she is a mother, it is the son; if she is a daughter, it is the father; if she is a sister, it is the brother and so on .

Third, when a woman gets less than man does, woman is not actually deprived of anything that woman has worked for. The property inherited is not the result of her earning or her endeavor. It is something coming to them from neutral source, something unconditional or extra. hence in light of the above, it is concluded that when taken as a whole, the rights of woman are equal to those of man although not necessarily identical ⁵⁷.

1.4.3.7 The Muslim woman is always associated with an old tradition known as veil, it is Islamic that women should beautify herself with the veil of honor, dignity, chastity, purity and integrity.

Islam is most concerned with the integrity of women, with the safeguarding of women's morals and morale and with the protection of her character and personality ⁵⁸.

By now it is clear that the status of woman in Islam, her rights and duties are equal to those of man but not necessarily or absolutely identical with man. The fact that she belongs to the female sex has no bearing on her human status or independent personality, and it is no basis for justification of prejudice against her or justice to her. God says:

“” And women shall have rights similar to the rights against them, according to what is equitable; but man have a degree (of advantage as in some cases of inheritance) over them “”⁵⁹.

This degree is not a title of supremacy or an authorization of dominance over her. It is to correspond with the extra responsibility / responsibilities of man and give him some compensation for his unlimited liabilities. It is these extra responsibilities that give man a degree over woman in some economic aspects. It is not a higher degree in humanity or in character. God says:

“” O” mankind ! reverence your Guardian Lord, who created you from a single person, and created of like nature, his mate, and from them twain scattered (like seeds) countless men and woman “”⁶⁰.

The studies on Muslim women in particular are not only limited but suffer from over generalizations unsupported by empirical evidences. The butt of these generalizations concern the system of parda, lack of family planning and polygamy. On the basis of these derogatory statements, it is suggested that gender exploitation and discrimination are specific to Muslim women. Muslim women constitute an entirely distinct category and that their distinctiveness can be explained in terms of their religious tenets.

Indu Menon⁶¹, argued that socio structural and institutional factors in Muslim community contain many elements which are dysfunctional to education in raising the social status of women. The socio-structural and

institutional factors that are indicated include the segregation of sexes which is regarded as a feature of Muslim societies, the practice of parda and the emphasis upon domestic roles for Muslim women. Menon, stated, that the structure of Muslim family is not conducive to women's freedom. The measure stumbling block is seclusion.

Mamta Agarwal⁶², argued, that the important reason of backwardness of Muslim women is parda system. Parda was also observed by other communities, but while the other communities have changed with time, the Muslim community clings to this system and consequently the Muslim women have suffered.

Gail Minault⁶³, while discussing the response of Muslim leaders particularly Sheikh Abdullah to Muslim women's education, argued that women can be educated even with the traditional norms of parda .

Hanna Papanek⁶⁴, pointed out that the custom of parda is prevalent among both Hindus and Muslims in South Asia. According to her study, whereas Muslim women observe the parda only before males who are outside the trusted circle of kinsmen in order to stress the sense of unity among close kinsmen / women, Hindu women observe the parda in their husband's home and before their relatives and not in their natal home before their own natal kinsmen / women, in order to maintain a distinction between natal as opposed to conjugal kin. While Muslim parda aims to provide women with symbolic shelter against a hostile external world, Hindu parda aims to protect the external world against the dangerous temptation of women's sexuality .

Ali⁶⁵, argued that ideal of chastity and virtue were formulated in a manner that always favoured men. An 'unchaste man' within such

conventional social parlance risks no social ostracism or even criticism to the extent of an 'unchaste women'. The notions and perceptions of purity and chastity act as a hurdle for women to seek employment. This leads to the unfortunate practice of retaining women within the domestic confines of family and home. These notions of chastity, one suspects, apply equally to both Hindu and Muslim women .

Shibani Roy⁶⁶, in her study argued that among the Muslims, religion regulates the sacred as well as secular practices. In the context of Muslim working women. Roy stated, that the profession of a teacher is popular amongst Muslim women. Since the career of a teacher in a girl's school is consistent with the demands of the segregation of the sexes supported by Muslim tradition and therefore does not greatly alter the status picture of an average Muslim women.

Sushila Jain⁶⁷ concluded that Muslim husbands or parents who sent their wives / daughters out to work wanted them to have least interaction with the men at work place .

Ramanamma and Bambawale⁶⁸ in their study dealing with working women , argued that the proportion of women employees in India as compared to other women workers is lesser. This low participation of Muslim women in the employment market is attributed to the religious beliefs, and lack of basic education among Muslim women .

Bhatty⁶⁹ came out with the dismal picture of Muslim women . She argued, that the present status of Muslim women in India has been compounded of 'Islamic injections and Hindu traditions' and that the conservative and restrictive elements tend to dominate or neutralize the liberal

elements. Bhatti, stated, that as the Muslim Personal Law stands today, a woman suffers from serious disabilities and goes on to show that in comparison with Hindu women, Muslim women turn into second rate citizen .

Shafi⁷⁰, found that role conflict increases or decreases among the working Muslim women according to the nature of occupation. Furthermore educational qualification and role conflict among working women exhibit direct relationship. Younger working women experience more conflict as compared to older working women.

Jan⁷¹ argued that working women come from lower socio economic background especially in unorganized sector. The married working women experience some overburden with their multiple roles.

Review of these studies have tended to ignore some very basic facts of social life of women in general, although they provide us with many valuable insights into the diverse aspects of the problem. In the view of above studies the importance of role in explaining the social structure can hardly be overstressed. As sum total of the roles provide indication of social structure aggregation. The very concept of role envisages an intricate pattern of multiple variables that collectively explain the very process of social structure. It further implies a particular actor's economic, political, cultural contributions. General concepts like equality, role differentiation, legal, social and political rights, dependency or independency are not applicable to all sections of society. Application of these indicators to a society like ours, however, poses several problems. Secular laws and statistics tend to reduce every individual and group to homogeneous measurable units while cultural variations, social hierarchy and economic inequality continue to defy these trends in India ⁷².

An understanding of plurality of Indian society divided by class, religion, culture, language etc., therefore is a must for reassessment of women's status. The general tendency in India has been to regard the influences of religions or cultures as being uniform for the entire community rather than its having differentiated impact on the different strata within a community. Hindu and Muslim identity of the characters has been interchanged which symbolically expresses that the challenges in the life are the same through the characters and their communities differ. It is too superficial to say that all women are equally exploited and subordinate for getting all the differences that the specific history of the society implies. The common strata of the people were bound by traditions, religious inhibitions, social restrictions and domestic duties. The social reformers of the nineteenth century and the religious and political leaders of that time also came from the same strata and the present situation also leads to same conclusion. Women having professionally prominent status represent a minority. The insights might lead us to a comparison between Western and Indian experience, in regard to motivations for work, job satisfaction, causes of the role conflict, and the emerging situations about working women because Indian socio economic composition and structure varies with that of the west.

There are some important features of these studies on women in general and working women in particular. They provide the information about the social background of working women in general, their education, occupation, income etc. Some studies give information about marital adjustment, child rearing role conflict, change in the status of working women, however, they do not make a comparative study of the social background of women, and working women belonging to different religious communities.

Studies of scholars such as Roy, Menon and others, fail to look at them within the specific regional, cultural and socio economic context . There is not much substance in their empirical base because the systematic analysis of historical, social and economic background has been ignored. This results in their ignoring the specificity of Muslim women in India and opposite to Muslim women elsewhere. They tend to treat Muslim women as a homogeneous category and do not look into socio-economic differences among them. They also ignore to compare Muslim women with their counterparts belonging to other religious groups within the same socio economic and cultural context to find out whether findings are applicable to Muslim women in particular or women in general. These studies lack comparative frame of references since they did not compare Muslim women with the women of other communities by taking a comparable sample.

However, studies by Gail and Papanek, further the understanding of the specific situations of Muslim women within a given socio cultural context. The comparison of the institutions of parda among Hindu and Muslim women highlight the similarity of cultural constraints placed on the Hindu and Muslim women alike. Gail further found that indigenous system of Muslim education lead to the progress of Muslim girl's education. At the same time these studies do not focus on those Muslim women who have undergone the process of social change through education and employment.

The present study will fill this gap and challenge the conventional myths and notions in the studies of Hindu and Muslim working women about the nature and dimensions of role conflict experienced by them. The study therefore, seeks to attempt an objective inquiry in the respect of role conflict

and social background of working women by drawing a comparable sample from the universe, and to see whether their background characteristics are similar or dissimilar. Keeping in view the plurality of the Indian society divided by, caste, class, religion and culture etc. we would like to know which of these primarily determines their entry into professions? Whether they are first generation earners? Who influenced them in their decision making to follow a career? Why they are working? Whether Hindu and Muslim working women differ in their role models and nature of role conflict or not? In general, it seems that since there are attitudinal changes with the young and educated working women from one characterized as traditional to one of the modern role. In the mean time, the coexistence of traditional and modern values in many aspects of the attitudes and living patterns and social circumstances, is an obstacle to wide participation by women in social, political and economic activities in Kashmir society. This study is interested in the attitudes of males towards the changing role of women in Kashmir. In the view of the increase in the employment of Kashmiri women and the accompanying changes in the home and family, a study of the attitudes of men towards the changing roles of women and their harmony of roles, towards their gainful employment would seem to be important.

Researches based on working women indicate that attitudes about sex roles vary with basic social characteristics such as age, education, socio economic status and religion. This study will examine the relationship of these and other variables to traditional or modern attitudes on the part of Kashmiri men and in-laws towards women's social role changing, particularly in the urban areas- the subject of the study.

1.5 Objectives of Study:

The fact that employment outside the house has brought women freedom and, therefore, has influenced many aspects of human life and social systems. However it has also influenced the harmony existing between the couples. The consensus of the family which was based on the equilibrium of traditional roles and status and upon the division of labour by sex . But now the situation has changed, workingwomen are doing what has always been considered as man's job. According to the functionalist theories of Parsons, the impact of female occupation is : “ the husband / father, with occupation and income, will have functions or a set of functions that are essential for family life. The husband will have a certain amount of authority, based on his occupation, income and individual capabilities, but when the mother is working and has an income, then the father loses some of his authority and the danger of rivalry will have to be considered in the private life of the family”⁷³.

Oppenheimer's, study does not support this position and indicates that “Parsons overestimated the amount of disruptive competition, which would necessarily occur if both the husband and wife worked”⁷⁴. Because Parsons failed to consider the family as a unit and marriage as a status attainment process. The impact of female occupation on the children, husband and family life will become even more complicated when we consider on the destiny of the working women . In fact women working outside the house continue to work in the house too . Thus they have to maintain the two sets of functions . It seems that economic reasons are an important factor in the female occupation but other factors, for example, psychological ones, also influence the rate of participation in labour force . Among the working, middle and upper classes,

social prestige and the need for independence influence the women's decision to work while in the lower strata, the occupation is seen as essential for economic well being . In other words, among the upper social classes, or after all essential needs of the family have been saturated, the factors become more complicated and varied , due to psychological and ambivalent problems .

In the state of Jammu and Kashmir, women's work has been functional for the family maintenance. However it is more true in case of rural areas, but urban and middle class women did not participated in the labour force to any great extent until the later half of twentieth century. Thus the phenomena of work outside the home are relatively new and a great deal of adjusting is necessary on the part of the individuals involved as well as a society as a whole. In such changing role structure, the effects on the position of women are likely to be the process of modernization. Implicit in this assumption is the idea that it is the women's aspirations, demands and successes that has transformed the social scene. The patriarchal heritage is looked upon as a legacy of traditional forms of social organization, and departure from its central notions is seen as a measure of progress. In the contemporary Kashmir society, the impact of social change and modernization has been far reaching. The notions of strict segregation and parda system have disappeared and women are now permitted to engage in all forms of occupations. There is gradual change in sex roles , expansion in political participation as well as civic equality .

The present study deals with the role conflict in workingwomen in urban Kashmir. Researches regarding change and role conflict of working women in Kashmir are very limited in the view of the increasing participation of Kashmiri women and the accompanying changes in the person, home, family

and society, a study of the nature and dimensions of role conflict in working women would seem to be important.

Research in other societies both in India and outside the India, reveal that basic social characteristics such as age , education , type of occupation , socio-economic status and religion are deciding factors in role perception and performance. This study will examine the relationship of these among other variables in relation to role conflict. The main objectives of the present study are as follows :

- 1.5.1) To study socio-economic background of working women.
- 1.5.2) To study the changes in the status – role- set of working women.
- 1.5.3) To identify the factors of role conflict.
- 1.5.4) To identify the variables influencing the role conflict.
- 1.5.5) Identification of the nature of roles performed by working women in family domain.
- 1.5.6) To study the perception of working women about their role performance.
- 1.5.7) Attitude of in-laws towards working women .
- 1.5.8) Impact of job on family , conjugal relations and children in case of married working women.
- 1.5.9) To analyze the nature and degrees of duality of role conflict.
- 1.5.10) To assess the influence of religious orthodoxy among working women on their role performance.
- 1.5.11) To study the nature and mechanism of role adjustment and accommodation in working women.

1.6 Research Hypothesis:

Based upon the above mentioned objectives , the purpose of the present study is extended to the testing of a number of following hypothesis. It is generally assumed that background conditions are major determinants of the respondent's social behavior. The management of these variables is crucial because of their multiplicity and relative nature both. Thus,

- 1.6.1) Socio economic characteristics affect the nature and dimensions of role conflict in working women.
- 1.6.2) Role of religion is significant in determining the nature and extent of role conflict.
- 1.6.3) Instances of role conflicts are higher in working couples of asymmetrical background .
- 1.6.4) Role conflict and mobility of working women are directly proportional .
- 1.6.5) Family size has an impact on the extent of role conflict in working women.
- 1.6.6) Role conflict is acute in married working women having immature children.
- 1.6.7) Muslim working women rather than Hindu working women are likely to come from large sized families .
- 1.6.8) Muslim women rather than Hindu women are more likely to be first generation earners.
- 1.6.9) Muslim as well as Hindu working women are equally likely to have role models.

- 1.6.10) The motivation of Hindu and Muslim working women for the professions is not likely to be different.
- 1.6.11) Hindu and Muslim working women are likely to have small sized families.
- 1.6.12) Working women from urban background held more modern attitude towards labour force participation.
- 1.6.13) Working women having working mothers have high degree of attitudinal modernity towards women's occupational role in both the communities.

1.7 Research Methodology:

Considering the available literature of related studies and the theoretical perspectives, the present study has been designed to explore the problem of role conflict in working women in urban Kashmir among two communities, that is, Hindu and Muslim communities. The methodology concerns with the entire process of sociological research and the logic and assumptions on which it is based. Present methodological considerations provided important emphasis on:

- ❖ Homogeneity of socio-cultural background .
- ❖ Uniformity in the presentation of data and data analysis.
- ❖ Specificity , precision and prediction .

To the researcher these prerequisites remain potent for the study of research problem . The researcher aims at :

- ◆ Scientifically gathered data .

- ◆ Concrete demonstration of the data to uphold the methodological procedure in the study of role conflict- a socio-psychological problem and the social relations associated with the problem .
- ◆ Testing working principles regarding role relations in working women.

The data on role relations, attitudes, ambiguity and role conflict is obtained from selected respondents, from a cross section of population. Under these conditions a possibility is kept for ascertaining the attitudes and relationships obtained among social categories of working women. The appropriate arrangement of collected data stemming from selected respondents, then provide systematic evidence of the socio-cultural background of the respondents. The study is aimed to explore the comparative analysis of role conflict in working women of Muslim and Hindu communities in the same social and cultural context. This comparative analysis provides conclusions of how the problem of role conflict is dealt by the working women in urban Kashmir.

The overall research methodology thus concerns with the study of research methods, with the nature and quality of data provided by various methods and the logic and rationale behind the use to which the data is/are put in sociological research of the problem. Precisely the important aspects of scientific methodology guided the researcher for classification, description, explanation and prediction which leads to control the process of sociological research. The articles of faith such as reliance, reliability, relevance, commitment to objectivity, generality, etc, afforded testing of conclusions of research.

1.8 Research Design:

The aim of the Scientific research is to show precisely what should be the practical logic and plans for action from the point of view of various evaluations if their holders also had the more correct and comprehensive factual knowledge which scientific analysis provides. For scientific objectivity, the value premises are clearly and explicitly stated throughout the research process, the premises should be specific and concretized, they should be selected with regard to the aims and objectives of the study undertaken, they should be regarded as hypothetical. For this purpose research design is built before an objective inquiry proceeds so as to overcome the problems explicit or implicit in the research procedure.

Research design is the model of deliberate anticipation directed towards bringing an expected situation under control, so as to increase the chances of rationality in controlling and articulating the research procedure. Hence to design is to plan the research, that is designing is the process of making decisions before the situation arises in which decision has to be carried out⁷⁵.

To this extent research design is the combination of both quantitative and qualitative nature as both are felt essential to understand the substantive aspects of role conflict in working women. A sample representative of the population is selected from amongst six districts of Urban Kashmir, namely – Srinagar, Pulwama, Badgam, Kupwara, Baramullah and Anantnag.

Generally women living in the Northern parts of India are much less likely to be economically active and productive than women in the other parts of country⁷⁶. Bosrup attributed this to the larger tribal population in the non-northern parts of India amongst whom women generally play a very important

subsistence role as well as to the greater influence of the Islamic culture in the north⁷⁷.

Moreover there are variations in the socio-economic conditions of Muslims and Hindus. There are variations in the population concentration of the two communities in different regions within the geographical area of study.

1.9 Sampling:

Application of Census method is practically difficult in the view of large size of universe of study in the present research. Consequently an alternative scientific procedure of sampling has been adopted for the selection and identification of the respondents from the field.

For the purpose of selecting the sample, we took a census of the universe. In other words we collected information about all the women workers in urban Kashmir in organized sector. Data are collected only on those who are holding permanent positions in different sectors of economic activity. We decided to exclude those sectors in which only Hindu or Muslim working women are working. The criteria for the selection of the sample are age, designation, specialization, qualification and marital status. These are the controlling variables, because we feel that the experience of role conflict in working women may vary with respect to these variables in both Hindu and Muslim communities. We selected a proportionate number of Muslim and Hindu working women in the sample according to the proportionate population. It is decided to select 255 respondents by stratified random sampling because there remains equal chances of every unit of population of being selected in relation to their proportion within the total population. While

constructing the sample the researcher adopted stratified sampling approach because :

- ✕ All relevant categories of sex and age are included.
- ✕ The numbers included for each category are directly in proportion to those in the wider population. The method for the allocation of sample size to the different strata in the stratified sampling procedure is proportional allocation ; because of its reliability and convenience. The researcher is having information only about total population (N), total population for i-th stratum (N_i) , sample size for the i-th strata (n_i) , total sample size (n) .

- ✕ The required formula for proportional allocation

$(n_i) = n/N \times N_i$ provides the sample of 255 respondents from amongst the 33352 working women in the organized sector.

Table 1.1

Distribution of Respodnents : Urban Location

S.No.	Name of the district	Total population of working women in organized sectors (N_i)	Sample size (n_i)
1	Kupwara	328	3
2	Baramullah	5063	39
3	Srinagar	20246	154
4	Budgam	1613	12
5	Pulwama	1837	14
6	Anantnag	4265	33
7	Total	33352	255

Table 1.2**Distribution of the Respondents : Sector-wise**

S.No	District	Religion of respondent	Teaching sector	Medical Sector	Social welfare sector	Banking sector	Total
1	2	3	4	5	6	7	8
1	Kupwara	Hindus	1	-	-	-	3
		Muslims	-	1	1	-	
2	Baramullah	Hindus	5	6	8	2	39
		Muslims	5	2	10	1	
3	Srinagar	Hindus	30	20	20	2	145
		Muslims	32	18	30	2	
4	Budgam	Hindus	2	2	1	-	12
		Muslims	4	1	2	-	
5	Pulwama	Hindus	2	2	2	-	14
		Muslims	4	2	2	-	
6	Anantnag	Hindus	5	4	5	2	33
		Muslims	6	5	5	1	
7	Total	Respondents	96	63	86	10	255

Table 1.3**Community-wise Distribution of Hindu and Muslim Respondents in the Selected Sample**

S.No	Community	No. of Respondents	Percentage	Total
1	2	3	4	5
1	Hindus	121	47.45	121
2	Muslims	134	52.55	134
3	Total	255	100.00	255

Table 1.4**District-wise distribution of Hindu and Muslim respondents in Urban Kashmir**

S.NO	District	Hindus	Muslims	Total
1	2	3	4	5
1	Kupwara	1	2	3
2	Baramullah	21	18	39
3	Srinagar	72	82	154
4	Budgam	5	7	12
5	Pulwama	6	8	14
6	Anantnag	16	17	33
7	Total	121	134	255

A Characteristic of the female employment situation in urban Kashmir in organized sectors, is that most of the women are working as teachers, doctors, social welfare servants, clerks, in banks and as soldiers in police department. Accordingly our population consists of all working women in organized sectors in urban Kashmir comprising of six districts, however for the purpose of selecting the sample we limited the population in the various educational institutions, government offices, health departments and banks. There are 33352 women working in organized sectors in the urban Kashmir. The sample size is now fixed at 255 by sampling technique. These selected respondents are contacted and requested to answer the questions on the interview schedule.

1.10 Tool Construction :

The data for the study are collected with the help of an interview schedule, administered to 255 respondents. The interview schedule includes demographic items, true false questions and open ended questions. The social desirability, commitment to complete the interview and use of common sense remains ultimate factors in deciding what to do. Open ended questions are put to obtain information regarding respondent's choice in profession and social support etc . The interview schedule is devised to obtain information about the personal profile of the respondents, their social background and to the other pertinent parameters. Through these questions an attempt is made to evaluate the relative importance of the various variables and to confirm or refute the hypothesis. Pretesting of the schedule is done on the field and necessary modifications have been incorporated before the finalization of the interview schedule. Some useful suggestions and changes under pilot study are

incorporated. The interview schedule is supplemented by four case studies (two Muslim working women and two Hindu working women), which aims at eliciting information on the process of socialization of the respondents, bio-data, role allocation, professional role competency, role ambiguity and role conflict, besides attitude of in-laws and general socio cultural context.

1.11 Methods of Data Collection :

For the collection of data personally respondents are interviewed through interview schedule. on the basis of selected sample, the information provided by the respondents is manually collected which is further supplemented by making use of case studies. The medium of the language is both English and local.

1.12 Analysis of Data:

The collected data have been analyzed manually. It has been tabulated separately for both Hindu and Muslim working women. Since ours is a comparative study of two communities, religion is an important variable. Qualitative material based on dialogue is retained in detailed note books to guide the data handling and analysis throughout. Some of the qualitative responses given by the selected respondents reveals the advantage of interview schedule. The responses of the open ended questions have not been classified to connote any percentage distribution because the qualitative data only strengthen the quantitative data.

1.13 Limitations of Study:

Our study sample is indeed quite limited. Our purpose in understanding the nature and dimensions of role conflict, is to pose larger questions to reveal

the dynamics of role conflict in both Hindu and Muslim working women. Our purpose shall be more than fulfilled if it promotes detailed studies of working women that take a larger sample and include a wide geographical area of study for detailed description and analysis. Until then, we admit, our conclusions should be treated as tentative.

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Chapter II

ROLE THEORY : DEBATE AND CONCEPTUALIZATION

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Role Theory : Debate and Conceptualization

Theory is a proposed explanation for a set of coordinated occurrence or relationships. Role theory concerns the tendencies of human behaviours to form characteristic patterns that may be predicted if one knows the social context in which those behaviors appear. It explains role by assuming that persons occupy positions and that they and others hold ideas that is explanations about behavior in that social setting. Role theory arose when social scientists took seriously the insight that social life could be compared with the theatre, where actors play assigned roles. There are two main streams of thinking about role: One more social psychological and processural and the other more structural and sociological. The insight was prescribed independently by three major contributors in early 1930 A.D. with some what different arrangements. The classical statements of a heavy social psychological approach is by Mead who developed a theoretical and illustrative account of roles as the out come of an interactive process between people that was open ended and negotiable. Mead was concerned with children who learned about society by the process of role taking as a prerequisite for effective social interaction¹. Many theorists developed this approach to role making through interactive processes particularly symbolic interactionists such as Turner and others². Everett Hughes³, Erving Goffman and other theorists. Goffman extended the symbolic interactionist approach to role by emphasizing detailed tactics and strategies that people playing roles adopt in interaction situation. One of the Valuable contributions is that of “role distance” where simultaneously distancing himself from it.⁴ Role theory of symbolic interactionism was further developed by a number of symbolic interactionists such as Scheibe 1979 A.D.; Gordon and Gordon 1982 A.D.; Ickes and Knowels

1982 A.D.; Stryker 1982 A.D.; Zurcher 1983 A.D.; Hare 1985 A.D., and a continuing and useful contribution was followed by Turner's interest in the internal dynamics of roles⁵.

The more structural approach to role was developed initially by Linton, who defined role as the enactment of a behavior appropriate to the status or social position held by some one⁶. This perspective reflects the early contribution of anthropologists such as Nadel⁷ and Michael Banton⁸, and the sociologists as Marion Levy, and social psychologists such as Dorwin Cartwright, Frank Harary, and Oscar Oeres. Much of the work in structural role theory has been expressed in formal, mathematical terms, Burt, 1982 A.D., Winship and Mandel 1983 A.D., within the structural functional approach lead by Parsons, roles were seen as the building blocks of society, with the behavior appropriate to each role being relatively un problematically carried out by the role occupant:- shaped by internal socialization into the role and its values, and as controlled by others. Important role concepts given by Parsons are expressive role, instrumental role and sick role⁹. This theory made use of role concepts with the problem of explaining social order. Stable but differentiated behavior were thought to persist within social system because they accomplished functions and because actors in those systems shared expectations for behaviors. Such consensual expectations called roles, constituted norms for the conduct, and actor's conformity to norms was induced either because others in the system imposed sanctions on the actors or because the actor internalized them¹⁰.

Merton a middle range theorist developed more conflict oriented model of roles¹¹. He argued that for each our social positions there is an array

complementary “role sets” and that we relate to different categories of people in each of these. Goode provided a commentary on conflicts created by competing pressures on roles and suggested that these processes could often be understood as one of the “role bargaining”¹². Structural functional theory was further advocated by Bates and Harvey, 1975 A.D., or denounced (Connell, 1979 A.D.) as if it were merely gloss for functionalism¹³.

Role theory developed further, particularly by the study of M.Sherif on the effect of social norms, the work of Gross, Kahn, etc. who discussed role conflict and applied role concepts to organizations¹⁴. Hughes papers on occupational roles; Newcomb’s extensive use of role concepts in social psychology; the seminal monographs of Anne-Marie Rocheblave and Rommentviet as well as Dahrendorf’s essay *Homo-sociologicus*.

Biddle and Thomas highlighted the important accounts of role theorizing¹⁵. Handle worked to illicit commonalities and bridges between the more processural and more structural approaches to role theory.

The contrasting insights of role theorists focused on the concept of social positions for others it designates the behavior characteristic of social position members and for still others for it denotes shared expectations held for the behavior of the position members. Despite these differences role theorists tend to share the basic vocabulary, interests in the fact that human behavior is contextually differentiated and is associated with the social positions of the actors and others. This shows that much of the role theory presumes a thought full phenomenally aware participant expectations. Indeed it is the very complexity of modern role sets that not only generate conflict but may indeed form the positive structural basis for a more democratic and open society.

Currently role theory concerns central issues for sociology, role behaviors role conflicts assumptions about social positions and expectations for human conduct appear widely in current social thought. Role theory seems to prosper as ways are found to discuss the role related issues with clarity, consistency and breadth of vision.

2.1 Concept of Role :

The analysis of role is of particular importance to the role theory and sociology of knowledge because it denotes as well as reveals the mediations between the microscopic universe of meaning objectivated in a society and the ways in which these universes are subjectively real to the individuals. The human society exhibits order because the social relationships of its members and their activities are normally coordinated. The essence of every social situation lies in the mutual expectations of the participant members. These expectations rest to a greater extent on the norms applicable in the situation. Every man is in certain respects; like all other men, like some other men, and like no other men¹⁶. Essential in the interaction situation is the identity of each participant, for not every body is supposed to accept the same thing. A person therefore enters the social situation with an identity which is called as status or position, and establishes his rights and obligations with reference to the others holding positions within the same structure. A position within the social structure defines the person's obligatory behavior called as role¹⁷. Sociologically members of society occupy different social positions and discharge different responsibilities in the mutual interest of all. Society itself is build of status relationships, each status having expected behavior called role. There has been a flowering of work in sociological tradition in the analysis of

social structure by adopting the conceptual and methodological tools that is role and status, which shape the structure of human relationships explaining social phenomena in role perspective has been emerged as a very significant tool of scientificization and standardization in the contemporary sociological work. Social structure thus provides a context or environment for action. Routines endure and structural regularities persist, for at least three general reasons –firstly social life is subjected to physical constraints like distance ,accordingly social attributes are linked with geographical maps ¹⁸, secondly source of routines is limited, learning capacity or complexity of many social activities such as working skills, moral codes and linguistic rules¹⁹, thirdly source of structural regularities are the laws governing averages as exemplified by rates governing suicide ²⁰. Most of the structural versions of human societies were studied by social theorists like Marx's economic structure, Freud's mind structure, Piaget's mathematical progress, Parsonian social structure, Merton's middle range theories and application of role concepts, Boudan's formal calculations, Blau's deductive structural theory based on the notion that social structure consists of arrays of positions which he called as parameters²¹. The most recent effort to specify social structure as a mathematically traceable map of interdependence is by Coleman²². He posited actors with rights of control over their own actions and over tangible things desired by others or resources. .

Society can be understood as a big group which consists of various subgroups of different types. People who enact roles are organized in these subgroups with the larger system. Social structure not only consist of groups and subgroups of various types but also roles of various types, all of which are in turn governed by norms of the society²³. Historically sociologist and social psychologists have applied the concept of role to the study of social

phenomena. Role as a French word entered English from the Latin word 'Rotula' (the little well, or round log, the diminutive of rota wheel). In antiquity it was used originally to designate round wooden roll on which sheets of parchment were fastened so as to smoothly roll them around it since otherwise the sheets will break and crumble. Only with 16th and 17th century towards the emergence of modern stage, the part of the theatrical characters are read from 'roles' paper fascicles where each scenic 'part' becomes a role²⁴. This concept of role borrowed from the theater has been used as a conceptual tool, and the development of a wide vocabulary of role related terms was a particular feature of 1960s. Since then role has been used theoretically to study its components and underlying processes, particularly the identities that people build about and against the roles they enact. The idea of role has been used to denote prescriptions, descriptions, evaluation and action. Perhaps the most common definition is that the role is a set of perceptions defining what behavior of a position member should be²⁵. Role is the expected behavior associated with the social position²⁶. Role has also been defined as the dynamic or behavioral aspect of status "A role is what an individual does in the status he occupied²⁷. Role also refers to the manner in which a person actually carries out the requirements of his position²⁸. The expectations that the role partner in the counter positions has of ego's role are actually referred to as ego's role obligations or duties and the expectations that ego has of his role partner are ego's rights. Role as the accepted behavior of a position is at least in the more recent role literature, distinguished from the ego's actual behavior in that position. Newcomb referred to actual behavior as distinct from the role itself, as the role behavior. Sarbin in role theory, used the term role enactment. As an

aspect of social structure a role may be defined as a named social position characterized by a set of personal qualities as argued by Gould and Kolb 1967.

The analysis of social role reveals that role playing is obligatory for all members, some social roles are shared, some are enacted only by one or comparatively by few members, social roles may be assumed voluntarily and the assumption of certain roles is largely involuntary. Every society in fact is viewed as a division of labour suited to its environment; particular members are given their tasks to perform on behalf of the group; norms as to proper behavior in given circumstances are established, and sanctions are developed to reveal people for worthy conduct and punish them for deviations ²⁹. Roles consist of rights and duties but the degree of performance and allocation differ in different societies. Among the simple societies the criteria for allocation of roles are those of sex, age, kinship and common residence. When Maine wrote of primitive societies as based upon 'status' he meant the roles an individual was to play in life were for the most part decided at the moment of his birth. So roles were ascriptive, however in progressive societies roles are not ascriptive but open to individual achievement, Manie referred to this as change from status to contract. In the progressive industrialized societies, distinctions of sex, age, kinship and residence remain of greater importance in social stratification and though social stratification has changed in character, it has scarcely become less important. The most striking development has been the increasing specialization of social tasks and the diversification of society into different sectors and subdivisions that seem to operate almost independently following rules appropriate to them only. Modern society therefore require highly complex incentive selection procedures and devices for removing or by passing failures. Sociological studies of such diversifications are seen in the works of

Durkheim (Division of labour), Ferdinand Tönnies (Gemeinschaft and Gesselleschaft) and Max Weber (Rationalization).

The concept of role was discussed by Lavinson as the element of social structure in three ways –firstly roles may be defined as the structurally given demands that is norms, expectations, taboo responsibilities and the like associated with a given social position, secondly role may be defined as the member's orientation or conception of the part he is to play in the organization members and finally role is the action of individual members³⁰.

In the empirical investigation of the role concept both expected ways of behaving and expected qualities or attributes of the role player have been the focus of sociological attention. It may be perhaps observed that the more roles are defined in terms of attributes rather than behaviourally, the more difficult it becomes to maintain a distinction between the role concept and that of the self. In other words the social position occupied by role occupant carries expectations for the certain behaviour associated with the social position. How an individual actually plays his or her role is subject to individual variations but there are many cultural expressions attached to any role. For instance, women's biological sex differences can not themselves explain women's role. Human feelings and activities are organized not by biology directly but by the interaction of biological propensities and those various cultural specific expectations, plans and symbols that coordinate our actions. Role thus refers both to the actual behavior of an individual occupying the particular status, as well as to a set of expectations regarding behavior, shared by those involved in a particular social relation. Since individuals, by and large, fulfill role expectations, society gains uniformity of behavior. This way role forms one of the basic units of social order in human societies.

2.2 Basic concepts of Role :

The fundamental structural element of the social structure called as social role describes the basic concept through which roles are analyzed and understood, how roles are enacted, and the tensions, conflicts and troubles role occupant's experience while performing their multiple roles. There are various concepts associated with the social role which need to be highlighted.

2.2.1 Roles and Statuses : A social role is an interrelated set of expectations and actions that is an integral part of a social position in a social organization. Roles are patterns of action and interaction that people enact whenever they engage in collective or individual activity. A role then, is an interaction or point of convergence, between individual action and some kind of organizational participation. A role is what role occupants do in response to the expectations of the others, whether these expectations are internalized or externalized.

Roles can also be viewed from a static perspective, where social role is called a social position or status³¹. Status is a position in society or in group, afforded by affiliation, group membership or group organization³². Thus, it is the social position or status that facilitates patterned interaction sociologists make a distinction between 'ascribed' and 'achieved' status depending upon whether the membership is involuntary and voluntary respectively³³. Positions are likely, in fact, to consist of a related set of roles that their incumbents are expected to enact. It is important to note that every individual occupies multiple statuses. Kingsley Davis used the term "station" for various statuses of a group or when they are taken together such as political elite³⁴. But there is however one key status in terms of which the individual is ultimately identified

and evaluated³⁵ (for example one's occupational status). Sociologically, social status is linked with the system of stratification existing in the particular society. In class societies where social stratification is open type, the person or a group of persons who may be low in social scale but high in economic and political status; there exists status dispersion or disharmonic inequality. While in caste societies or closed type of societies, there exists harmonic in equality or status summation which means that an individual or a group which is low in social scale may necessarily be low in political, economic status and vice-versa. The particular roles are thus the intersections between individual and social organization. Social organization itself is constructed or manifested or made real by individuals inacting role behavior.

2.2.2 Role Repertoires: Role repertoire refers to the total catalogue of social roles enacted by an individual at any given time of life. Any role occupant typically plays a large number of different roles simultaneously in the organizational setting. But it is to be noted that roles in the role repertoire are held together by being enacted by the same individual. The occupants of role may maintain a degree of consistency among their multiple roles by enacting each role in a way that makes it consistent with the other roles in the role repertoire.

2.2.3 Role-expectation: A role expectation is an individual's subjective understanding of how to enact a particular role, that is, how other people expect him or her to enact. Role expectation also refers to the expectations that one has for the behavior of others in their role enactments. There are three kinds of role expectation which are normative, situational and personal³⁶. Normative role expectations tend to be cultural and sub-cultural, that prescribe

one's proper role enactment. Situational role expectations are those that are imposed on one individual by others in a particular social situation and which one holds for them, as the consequence of the situation. Therefore situational expectations are contextual in nature. Personal role expectation on the other hand refer to such expectation that one holds for one's own role enactment, for the purpose of his style and quality of performance of role one expects of oneself.

2.2.4 Role –Acquisition: As is the case with social statuses, which according to Linton can be ascribed or achieved, roles are also achieved and ascribed. Ascribed roles, often called as statuses in one of the several ways are assigned to people by others on the basis of socially significant personal or individual characteristics. Such basis of characterization include age, sex, race, religion, descent, occupation and socio-economic status. The players of ascribed roles feel difficulty if they want to alter, change, shed or acquire the ascribed role without possessing the necessary characteristic on the basis of which roles are ascribed to the relevant role occupants.

2.2.5 Achieved Roles : All roles are not open for all in any society. Some roles tend to be achieved and there are explainable (objective) mechanisms to strive or struggle or carve out the role on the basis of demonstrated capability or performance. Such roles have socially prescribed requirements and the role occupant must demonstrate possession of them before the others will permit the role to be adopted. However the criteria for achieving the role may be precisely defined. For instance in contemporary industrial societies, most roles are achieved such as educational and occupational roles. These roles which are allocated on the basis of individual's capability to perform properly are called

as achieved roles. Any society that stresses achievement places upon its members and social organizations great demands for technical competence, educational qualification, specialization, emotional maturity, social sophistication and selection mechanisms.

2.2.6 Role- enactment: Role –enactment was used by Sarbine, to refer to the role behavior³⁷. How do individual fullfill role expectations? Why do one behave as he or she is expected to ? These two questions generally deal with the role enactment. Two explanations tend to explain the role enactment; one emphasizes the process of socialization; and the other stress social control. Through socialization roles are internalized by the individual so as to conform to role expectations by playing role in appropriate expectation.

Role enactment is also governed by the ongoing process of social control because social control invoke sanctions. Such sanctions are socially approved which reward behavior that conforms with role expectations and punish behavior that violate them. But role enactment is more than a matter of rigidly conforming to role expectations rooted in the culture of society, social situation and the role occupant. It is also a process in which the individual creates and alters the expectations of others in order to suit the social circumstances . As Ralph Turner points out that roles exist in varying degrees of concreteness and consistency³⁸. while enacting the roles, the individual create and modify them as well as relate to the roles of others in the social situation. Here the notion of role enactment provides the emphasis which is far from the simple process of repeating a prescribed role to one of devising a performance on the basis of what an individual impute to others. The individual who is performing the role intends meaning full expectation.

2.2.7 Role-behaviour: Role-behaviour refer to the way in which a certain individual fulfills the expectations of his role. Role as the expected behaviour of a position, is, atleast in the more recent role literature, distinguished from ego's actual behavior in that position. Newcomb, refers to the actual behaviour as distinct from the role itself, as the role behaviour. The same term was referred by Sarbin as role enactment³⁹. While actual behaviour obviously bears some similarity to the role prescription of the social position, there are a variety of factors which specify the role prescriptions. Generally role behaviour depends on the effort that one puts in more or less than what is expected of him in his or her status. Role behavior also depends on the feeling of obligation that individual possess as per the normative pattern of status. The capacity of individual's holding of other positions with rights and obligations as well as experience and heredity influence the role behaviour of an individual.

2.2.8 Role-partners: Role-partners are the persons (in their own roles) with whom one enacts one's own roles : coworkers, friends, acquaintances, casual passerby, etc. As Turner points out, even roles some how relates to some other role; one can not enact a social role in isolation because role is a relative aspect. A role may be enacted in solitude, that is, when no one else is present, but the enactment is always related to others. This relative aspect of role describes the role partnership .

2.2.9 Role-Set: Role-Set refers to the cluster of two or more roles that are reciprocal and tied together in such a way that they must be enacted in interaction with one another. Role set is related to a particular social status but multiple roles are associated with not a single status but a number of statuses. Roles in a role set are reciprocal in that the rights of one role are the obligations

of the others. As for example teacher have the right to examine the students and students in turn have the obligation to be examined. Moreover role set is reciprocal also in that some coordination in time is required for their enactment. Role set thus defines the explanations between a focal position and a number of different counter positions⁴⁰.

2.2.10 Role-Taking: Role-Taking refer to the process in which a person responds by putting himself mentally or imaginatively in the role of other person in order to regulate his own behaviour⁴¹. When social interaction is conceptualized in terms of role taking, some behavior is initiated by one actor and the reaction comes to it from other actors. Interaction conceived in role terms is, therefore, essentially social in sense because the actors are adjusting their behaviors in terms of their conceptions of their own roles and those of others. Role taking is significant in the process of socialization in learning the social roles and in the development of social self. The child becomes a social being by plying roles and taking roles of other individuals (generalized others, significant others and particular others)⁴². As Mead stated that role taking in the development of social self in a child is of crucial importance at two stages :earlier play stage and the latter game stage. The simultaneous organization of other roles by the individual (child) is thus crucial to the emergence of his self awareness. However people vary in the ability to take the role of other's positions⁴³. Role taking has a relevance with reference group behavior, where distinction is made between role taking in which individual actually adopt the stand point of the other person's role and that where such identification do not occur and secondly, reflexive role taking, where individual places himself in the other's role in order to see how he appears to other persons, distinguished

from the non-reflexive role taking where individuals are not concerned with the evolution of his role and self by the other person⁴⁴.

2.2.11 Role-conflict:- Role conflict or role strain refers to the difficulty experienced by an actor in fulfilling role obligations at the time of role plying. Role conflict experienced by the individual may be within his own body of roles or between his own roles and those of others. The former is called as intrarole strain or role inconsistency and the latter is called as interrole strain. Role conflict is the difficulty felt in fulfilling the role obligations. Role conflicts are characteristic of modern heterogeneous societies. Stereotypical is the plight of working women who experience simultaneously expectational pressures to be house wife as well as working women.

2.2.12 Role –Handicap: Role –Handicap refers to the contrast between people in certain kind of social situation, where the culture provides in the one case for behavioural expectations and in the others case it does not do so or does in adequately⁴⁵. The concept of role handicap was given by Krik. Role handicap also refers to the sudden or unusual experience of an individual or a group while facing any event or situation, hitherto unknown. Role handicap situation may be faced when an individual or group of individuals tend to face situations in unprepared or less prepared role expectations. Adopting parents are role handicapped as compared with the natural parents due to lack of sympathy.

2.2.13 Role-Distance: Role distance developed by Goffman refers to the degree to which an individual embraces his or her given role. The detachment or separation of role performer from the role is a function of one's serial status. High status people often manifest role distance for the reasons other than those

of the people in low status positions because the criteria of role distance differ in different strata of the society⁴⁶.

2.2.14 Role-Model: Role-Model refers to the behaviour of an individual in a particular role providing a pattern or frame work upon which another individual basis his behavior in performing the same role.

2.2.15 Role-Discontinuity: Role-discontinuity refers to lack of congruence between the expectations associated with the social role taken on consequently by an individual.

2.2.16 Role-detachment and role change: The change of role from the occupational role to the retirement role refers to role detachment. The precedence of one role over the other is called a role primary. While the state of relative isolation of the occupants of role that results from the tendency of persons occupying a given role refers to role insulation. The role incumbent may be exempted from normal role responsibilities which is called as role sick. An incumbent may some how be unable to perform his or her role due to some serious problem, which refer to role other, for example the barren wife and sterile husband are unable to perform their biological roles. Roles of an individual also change by gradual role change which denotes role gradation. All these alterations of role relationships refer collectively to role change.

2.2.17 Role-Sign: Role-Sign refer to the indicators which tell a great deal about a role, non-verbally, for example costume or uniform are role signs for others in the organizational setting.

Sociological generalizations deal with several other societal roles in addition to the above mentioned concepts of role. In order to survive in the society or group, the organization requires the performance of a number of

social roles. The concept of leadership role provides the pattern of roles which is further divided into instrumental role that is role assigned for administration, work orientation or execution and the expressive role which is emotion oriented to the instrumental role occupant. Preparation for these roles begins early as persons are socialized into their appropriate sex roles which are culturally defined patterns of behavior deemed appropriate for both sex. All societies make basic distinctions between the sexes (masculine and feminine sex roles) but the behavioural patterns vary from one society to the next. No one finds it easy to learn and play a host of roles in a satisfying, sensible, constant and integrative fashion. There are many demands and pressures experienced by the individuals in a complex society. Of course, individuals or role occupants receive generous amounts of instructions and help from the society in mastering roles. The individual tries to learn roles and internalize them in order to become a socialized participant in a society and a functioning member of group he lives. The incumbent internalize; the roles that exist in particular society; the ways in which roles are taught, reinforced; the interrelationship and the conflicts between and among the roles; the satisfaction derived from the performance of certain roles; and the alternations in the roles resulting from changes in the individual and in the society. Being able to identify his or her role in relation to others to behave in a proper given expectation, contribute to the stability of the social interaction existing in a given society⁴⁷.

2.3 Identity of Women :

The identity of women is crucial to the sociology of knowledge and feminist theory. The social category of women in the sociological theory is the

necessary point of departure for social identity of women. The transformation of women's lived experiences in the contemporary culture and the revaluation of social theory from women's point of view has been much debated in various social spheres. The founding fathers of sociology paid little attention towards the issue of women's identity, despite the fact that social transformation which pre-occupied them entailed major shifts in the family life, relationships between men and women and in conceptualizing sex roles. Many of these ideas about women's identity are now regarded as traditional along with the practices associated with them. For example, the separation of the work place from domestic sphere was accompanied by the notion that women and men were suited to separate spheres and that woman's place was in the home, (Hall, 1992 A.D.; Davidoff and Hall, 1987 A.D.)⁴⁸. The changes in the domestic and the working life of woman were the products of the economic and social changes accompanying the rise of industrial capitalism in the late 18th century when the gate of history swung on the hinges of twin revolutions of history, (Industrial and French revolution) and opened wide to usher in the modern age. Yet there was much debate in the 19th and early 20th century about the women's identity. An array of male and female writers, such as Mill, Himelton and Perkins, debated the confinement of women to the domestic sphere⁴⁹. Of the major 19th century thinkers, it was Karl Marx, who discussed about the identity of women in his 'Reproduction of Labour Power' in the first volume of 'capital'. While Marx only occasionally acknowledged women's identity, his collaborator, Engels, had rather more to say about the existence of women in the society. In "The Origins of the Family, Private Property and the State", Engels began from the assumption that at some time in pre-history, women and men were equal –if different.⁵⁰ He claimed that world historic defeat of the

female sex role came about with the development of private property which led men to seek control over women's sexual and reproductive capacity in order to pass the worldly goods on to their off springs⁵¹. Both these thinkers influenced the discussion on women's identity, family and gender issues which laid foundations for Marxist Feminist Theory. Contemporaneous to Marxian theory of Women's identity, Weber emphasized that women's identification and social position is related to patriarchy, as the oldest form of socially legitimated power. In the French sociological tradition, Durkhiem, saw women's and men's identity as fundamental to the conjugal bond, making women and men dependent on each other in the complementary relationships in which one of the sexes takes care of the effective functions and the other identity of the intellectual functions. Durkhiem argued that inevitable, civilized division of labour is super-imposed upon an assumed natural, biological differences existing between men and women.⁵² Simmel at his stand related identity of women to the imbalance of power between women and men:

“The fact that the male sex is not only considered relatively superior to the female, but it is taken as the universal human norm----- is, in many different ways ,based on the power position of the male.”⁵³

Main stream sociology continued, well into 20th century, to review the identity of women. The fundamental example in the functionalist analysis of the family by Parsons, echoing Durkhiem's analysis, Parsons advocated complimentary division of labor between men and women which stabilizes the family. The potential strain between the instrumental ethos of industrial society and the emotional orientation of family life was minimized by men who worked outside the home, specialized in goal oriented instrumental roles and

domestically oriented women specializing in emotional roles⁵⁴. At this time the first wave feminist theorists including Mead and her contemporaries refuted the dominant perspective of social ordering of sex roles which persisted till the decline of functional theory in 1960 A.D. The decline of functional theory paved way for second wave feminism to search for social identification of both men and women. The language of social roles changed from sex roles to gender and related concepts such as Patriarchy. With the publication of "The second sex" by Simone de-Beauvoir, the assertion that one is not born, but rather becomes a woman, emphasized the social identity of women-hood from feminist analysis of the gender identity, as distinct from the hitherto, biological femaleness⁵⁵.

Bodily differences between men and women may be inescapable but in themselves they have no significance, since they depend for their meaning on the social context in which actual men and women live their lives. Gender differences, emphasized not, what, men and women are biologically, but, the ideological and material relations existing between them. Social identity of men and women in terms of gender represents a form of social inequality with respect to the roles that men and women play and the relative power they yield in the society in which they live.⁵⁶ Women's identity found its way in the American sociology where Sociologists took a multi dimensional approach of social stratification which included all forms of inequality in terms of income, status and power⁵⁷. This approach laid emphasis on meritocratic characteristics instead of traditional ascriptive Prescriptions. Thus while women's identity was treated as socially constructed, it was assumed to rest on existing natural division of labour, (Stanley, 1984 A.D.; Nicholson, 1994 A.D.; Hawkesworth, 1997 A.D.).⁵⁸ What is more interesting from a sociological point of view on the

identity of women; that the sex and gender distinction did not go far enough, that is assumed a fixed biological root onto which the socio-cultural gender was grafted. In the more recent years there has been a move towards understanding gender as both an aspect of personal identity and an integral part of social institutions and practices. Identity of women is the intertwining of the personal life and social structures. The residual essentialism relating to identity of women which persisted till 1980's shifted from cultural and linguistic structures to more fluid discourse from the works of Foucault and deconstructive analytical strategies of Derrida ⁵⁹. What came to the central focus of this new orientation was the binary divide of gender (Demise, Riley, 1988 A.D.). From the deconstructive point of view, the performative conceptualization of gender identity reveals that materiality is an effect of power and that sexed bodies are forcibly materialized through time.⁶⁰ Rather than thinking of the performative as performance, Butler turns to the notion of performativity deriving from linguistics. Sociological analysis of women's identity, however, goes beyond merely recognized difference and consider the social contexts in which identities are forged through interactions with others. Society provides the ways in which the social categories of men and women are interlaced with each other. The identity of women received new dimensions with the fuller and better utilization of human resources as a means of achieving development which benefited women due to rapid economic expansion. Human resources particularly women power, that is, women's share in employment – proved to be significant in the context of women's identity. All over the world the specific feature of the labour market is that certain jobs are performed by men and some jobs are performed by women and some jobs are performed both by the men and women. The division of the work according

to sex is usually explained in terms of natural differences – physiological and psychic differences between men and women. The division of tasks in either male and female gradually disappeared, as economic development moved some tasks out from home and made them into specialized jobs.⁶¹

The global and local divisions of labour, the distribution of the resources and market situation, redefined the roles of men and women, at least as much as the cultural practices through which identities are constructed. Sociology of knowledge uniquely places emphasis on the identity of women, both as a form of structural inequality and as it is lived in every day social setting. In practice, sociology of women has been largely adjunct to the sociology of family. Two factors remained potent, in the identity of women – firstly, The definition of the women's status and role in the society -and- secondly the reassessment of women as people in the society.⁶²

Role differentiation theory stresses that men and women are likely to view their options differently because of the differences in work patterns and roles in the family and society. Role ideology helps to maintain a segregated labour market situation. Factors leading to divided labour market exist in every society and results, both from, the nature, the economy and demand for labour market.⁶³

2.4 Traditional Social Status and Roles of Women : Global Situation :

The status and position of women in any society is an index of the standard of its social organization. Understanding of any society or group involves an analysis of the basic elements of its structure and the interrelationships among these elements. These elements of the social structure are endowed with different social positions and respective rights and

obligations. One way of understanding the spirit of civilizations to appreciate its excellencies and realize its limitations is to study the history of the position of women in it.⁶⁴ This history of the position and role of women in the society can be best understood in terms of their different activities during different stages of their life. According to Lowie, 1900 A.D., the status of women can be evaluated on the bases of legal status, actual treatment, opportunity for social participation and extent of work.⁶⁵ Traditionally women's place has been emphasized in the shelter of home. There were human tendencies to protect women from the odd conditions of work due to their fragile nature.

The domestic side was under the guardianship of women and the work place was under the control of men, who turned the economic benefits of productive industry into the house hold. There was economic dependence of women on the men.⁶⁶

In both the industrially advanced and less developed countries, women are burdened with cumulative inequalities as a result of socio-cultural and economic discriminatory practices which, until recently, have been taken for granted as though they were part of immutable scheme of things established by nature.⁶⁷

In western society before industrial revolution, the traditional ideological position of women was quite different from present which can be summarized in the following words :

“God created men and women as essentially different type of being. Women is weaker man is woman's lord and master. This difference between the sexes must reflect it self in their relative status in society; they must enjoy different rights and be required to fulfill different duties. Only the man can be

given full rights. Society must assign men and women different occupations and fields of activity. Women must be sheltered. By being virtuous and gentle wife, and a pious, fertile mother, a women could gain respect".⁶⁸

The woman was expressed to grace the home with her motherliness virtue, innocence, submissiveness, self sacrifice, charm, softness, piety, intuition and naturalness, etc. Society must guard these virtues of women and protect them as daughters, wives and mothers. This was the romantic ideological position, in which there was rejection and synthesis of elements in the traditional and early liberal attitudes. According to Marxian ideology, family life has developed into a patriarchal system in which women is enslaved, suppressed and isolated from the public life of the community. Here status of women involves forms of domestic slavery and in effect legalized prostitution. In a capitalist society she is forced to choose between an enslaved and dependant status as mother-wife and an independent existence as a single person.⁶⁹ Several other host of scholars have referred the inferior status of women in the society, Papanek, 1973 A.D.⁷⁰; Mandilbaum, 1974 A.D.⁷¹ Titmus, 1974 A.D.⁷²

In the pre Industrial society woman was essentially a legal minor. She was ideologically and juridically inferior to her husband and she owed him the duty of submission⁷³. Goodenough's conception of status includes combination of rights and duties⁷⁴. The women's most important traditional role was widely considered to be that of caring for the home and children. The man's roles are provider and the women's roles as the one supported and regarded as natural. The participation of individuals (Males and Females) in a patterned interactive relationship for many purposes is the most significant unit of the social

system.⁷⁵ House wife –mother role has been considered to be very important. A woman performs different social roles ,as, daughter, sister , wife and mother at different stages of her life . The traditional role of women in the America and other western societies, at the end of 18th century has been aptly described as:

“The female character should possess mild and retiring virtues rather than bold and dazzling one’s great eminence in almost anything is injurious to a young lady whose temper and disposition should appear to be plaint rather than robust, to be ready to take impressions rather than to be divided market, as great apparent strength of character, however excellent is liable to alarm both her own and the other sex and to create admired rather than affection.”⁷⁶

For centuries women were economically productive in the home role, however women in middle ages played their role in agriculture, Commerce and domestic service. On one hand, women had been kept out of occupational activities as the bread earner, while on the other hand ,on the pretext of biology, she has been compiled to became a wife and mother supported by male dominance in the family and society. What ever the intrinsic desirability of rearing children and holding household, the conditions of the job as it’s now constituted no salary, low status, longer hours of work, and domestic isolation was a job for women only. Men, as the superordinate, do not want child rearing responsibility, so they assign it to women. Women’s functioning as the child rearers, reinforces, inturn, their subordinate position and restricted role in the society.⁷⁷ This inferior position of women and their defined restricted roles, were related to the soico –cultural and psychological factors, prevailing in west.⁷⁸ Scholars else where, for example, Illich, 1973 A.D., Frelre, 1972 A.D. etc. also have expressed more or less the same opinions. In brief, reason for women’s subordinate status and home role, is that they are not only socio

culturally oppressed but economically exploited .Subordination of women in all walks of life manifest itself the marginalization of women in the economic sector. For fuller utilization of potentialities and capabilities, of women, the need of the hour, thus, deserves to create conditions for women to be self reliant and self confident. The equality, dignity of women social justice, issues of human rights at the turn of twentieth century marked an era of hope for the improvement of social position of women all over the world .

2.5 Traditional Social Status and Role of Women in India : Text verses Context

Indian socio-cultural fabric is in contra-distinction to other cultures of the world's societies because the individuality and destiny of women are rooted in the historical periods of Indian society .There were distinct stages of rise and fall in the status and responsibilities of the women in the society from the ancient time down to the twentieth century. Hence a brief survey of the different periods of evolution of Indian society is inevitable for the discussion of status of women in India. The data for some of the subsequent centuries are scanty and even incomplete and unsatisfactory, however, an attempt has been made to trace the development of women's position with a fair amount of confidence and reliability , both from textual and contextual points of view .In ancient India, the two schools of thought described the status of women . One school treated women as the equals of men and gave women their exalted status, "gods live, where women are worshipped (Manu)⁷⁹, the other school disclosed women as the sharp edge of razor, "root of all evils", "game of dice" and "images of devil".⁸⁰

In all patriarchal societies including India, the birth of the girl child was generally an unwelcome event even in the Indo-Iranian age. (Geiger, "Civilization of the Eastern Iranians")⁸¹. In Mahabarta, women were held not only as centers of domestic life but also as pivots of entire social organisation. However the way Manu had wanted men to consider women as the things of possessions and the way Drupadi was pawned by the Yudhishtra in the game of dice, undoubtedly go to prove that in early stages of civilization, women were regarded no better than chattels and slaves.⁸² A wife was expected to obey her husband, tolerate every thing quietly, and do her duties towards her husband, home and children. These references, however were contextual and situational. The real status of women was rooted in social, economic, political and religious rights, women enjoyed in that period of Indian society and history. The social status of women in the vedic and post vedic periods was relatively far better, which is ascertained from the extent of freedom women enjoyed or the restrictions imposed on them. Women were held in high esteem, educated like boys and they participated in cultural, social, economic and political activities. They enjoyed freedom in selection of mates, religious ceremonies, allowed to marry after death of husband, however divorce was not permitted. After the Vedic period the status of women started deteriorating. The birth of daughter was considered as ominous, child marriages increased, widow remarriage was prohibited, educational freedom and equality of status was deprived to women. Patriarchy, custom of sati and ascetic domestication of women prevailed in the entire society due to brahminical austerities. Yet another reason advanced by scholars in the introduction of the non-Aryan wife into the household, who with her ignorance of the Hindu religion and sanskrit language was declared unfit for ritual purposes.⁸³ The spread of purdah system, prevalence of

polygamy, seclusion, state of permanent dependence of women left their position subordinate and inferior to men. This was further aggravated in the middle age under Muslim rule when observance of purdah became strict from puberty to old age and the women were carefully screened from the sight of all men, except their husbands and class relatives.⁸⁴ women were always watched by the parents and relatives of her lord, lest she broke her vows and imperiled the dead man's spiritual welfare, shunned as unlucky even by the servants, her life most often had been miserable in the extreme.⁸⁵ From this period onwards till the middle of the 18th century, when breakdown of social institutions, socio economic depression, etc. took place all this contributed to the general depression of social life, especially among the women in India. According to Kapadia: "Marriage was a social duty towards the family and community and there was little idea of individual interest. The social background provided by the authoritarian joint family and caste with its domination in the spheres of social life, afforded no scope of any personal factor, individual interests and aspirations in the relations between husband and wife"⁸⁶.

According to Srinavas, the traditional role of a Hindu Wife was precisely laid down in the Hindu literature, "so she has to adhere to a set of pattern laid down, She was to spend the whole day in considering matters entirely related to the house, was particularly to be attentive to the needs and desires of her lord- always subordinating her own comforts and convenience to his".⁸⁷ Kapadia, described the traditional social status of woman as:

"A river merges itself into the ocean lose its identity so a wife was supposed to merge her individuality with that and her husband,....., There was no question of raising a word against him (husband) even when he was found to be ill tempered, vicious, diseased or a drunkard"⁸⁸.

After marriage the role of women change from daughter to wife, she is obliged to abide the customary priorities and behaving patterns in holding household duties and her position is inferior even to her husband's in laws. Traditionally women was virtually considered a non-entity, having no status in society and none in her own estimation. This way, the sphere of women was strictly confined to the home, under male dominance and her own dependence.

2.6 Social Status of Women in British India :

During British rule in India, a number of changes took place in the Socio-economic structure of Indian society, which affected the social status of women. The process of industrialization, spread of education, weakening of the caste system, social movements, growth of women's organizations and enactment of social legislations etc. had their far-reaching consequences on the status of women in India. At the same time, the concept of the human freedom, assertions of equality, democracy, humanism, justice, liberal ideology and socialism, played a significant role for assuring the welfare of the women, among other marginalized sections in the India society. In India, specific activities to enhance the status of women were initiated in the 19th century under the reform movement. It demanded more human treatment for women. Liberal and enlightened crusaders, their comrades and some British administrators worked for the abolition of sati, purdah system, child marriages, widow remarriages and other oppressive and cruel customs affecting status and life of women. The active mobilization of social reform movements such as, Brahmo-samaj by Ram Mohan Rai, Prathana-Samaj by justice Ranade, Arya Samaj by Swami-Dayanand-Saraswati, Rama Krishna mission by Swami Vivekananda, Satyashodak Samaj by Jyotirao phooley, Theosophical society

by Annie Besant, Divine life society by Maharishi Arvind Gosh, Bakhti movement and Shuddhi movements etc. served to loose the rigid restrictions imposed on the women in India⁸⁹. They actively advocated the women's Education, widow remarriage and socio-cultural reforms. Emergence of Indian National Congress, Indian National Movement and Role of Mahatama Gandhi brought about significant changes in the existing social pattern including the status of women in India society⁹⁰. The social legislations in the British period regarding status of women added new dimensions to the movement for women's upliftment⁹¹.

Equally important was the issue of women's suffrage to demand a right to vote, British women in India-Annie Besant, Margaret Cousins and Dorothy Jinarajadasa-participated in the women's suffrage movement in India⁹². Surojini Naidu asserted that the women's franchise would strength the Hindu and Muslim unity because all women would form a single front for claiming their appropriate share in every social sphere⁹³. The important organizations of women were, Ladies social and literary club 1902 A.D., the Gujarat Sree Mandal 1930 A.D., the women's zoroastrian Association 1903 A.D., The Barat Sree Maha Mandal 1910A.D., The women's Indian Association 1917 A.D., The National council of women in India 1925 A.D., Akhil Hind Mahila Parishad 1927 A.D., and the all India women's conference 1930 A.D., played significant role in improving the conditions of women in India. Theoretically, women might have been given more freedom but in practice they still suffer from inhuman dignities and unworthy treatment in the family and society. It was after independence women in India have been legally and politically emancipated from their tradition bound ethos.

2.7. Status of Women in Post Independent India :

The status of women in the post-independent India occupies an important role and all efforts are being made to establish the significant place that women can play in the upliftment of their own individuality and society at large. An important area of women empowerment is the economic development itself which affects their participation, rewards and status. The perspective on change and modernization which emerges from the issue of status and role of women in Indian society brings out two tendencies: first, there is substantial evidence of social mobility and social consciousness among women at urban and rural levels, and secondly emphasis on restructuration of status and role of women in the process of social transformation. The preamble to the Constitution of India resolved to secure to all its citizen- social, economic, and political, justice, liberty of thought, expression, belief, faith and worship, equality of status and opportunities, dignity of the individual and the unity of the nation. Indian women are entitled to, these rights just as men are, means of livelihood, equal pay for equal work and maternity relief in addition. The status of women and their social relationship as necessitated by the new social, political and economic organizations in the society has come out only through the routine factors of process of social change, namely, education, urbanization and influence of modernization⁹⁴. The emergence of modern Indian womanhood is an era of significant change in the position of women is especially marked in the 20th century, when social change through western education and the movement of progress and modernization begin to cast their direct impact on India society⁹⁵. Process of industrialization , urbanization⁹⁶ and to some extent westernization⁹⁷ also seem to be working in society more rapidly after independence to produce their desirable influences. There seems

to be a continuous flow of ideas and new ideologies from the towns to the villages and started slowly or rapidly imbibing the modern spirit: some kind of folk urban continuum seem to be involved in this process of social transformation⁹⁸. These changes introduced acceptance of professional life for women and employment of women in industrial and tertiary sector which lead to the withdrawal of taboos attached to women⁹⁹. The expansion of women's education and their subsequent entry into areas of employment, gradual change in the social values and expansion of tertiary sector are the immediate factors responsible for the emergence of women in the non traditional activities and professions in post independent India¹⁰⁰. Participation in certain types of occupations provided the impetus for change in women's status. Many social legislations such as the Hindu Marriage Act, 1955 A.D., the Hindu Succession Act, 1956 A.D., the Hindu Minority and Guardianship Act, 1956 A.D., the Hindu Adoption and Maintenance Act, 1956 A.D., Dowry Prohibition Act 1961 A.D., the Family Court Act 1984 A.D., the Equal Remuneration Act 1976 A.D., etc. have removed various constraints against Hindu women. Special provisions under different plans, have been made to uplift the position of women, many socio-economic programmes and welfare schemes aim at providing special facilities to women for education, health, training and opportunities for gainful employment. In effect free India provided a basic frame work for possible improvement of women's status. There have been conscious efforts to change the position of women from inequality to equality¹⁰¹.

The 20-point programme envisaged by the Government of India laid specific stress on the equality of women. The 73rd and 74th amendments reserved 33 percent of the Government jobs and Lok Sabha seats for women,

so that more attention should be paid to them, to help raise the status of women. What ever may be the theoretical arguments, in practice the perceptions about the traditional roles and status of women should be given up so that women could gain the status for serving the community.

2.8 Changing Social Status and Role of Women in Non-traditional Activities :

Social change is the change in the structure and social relationships which is more than cultural change that is change in learned behavior, shared values, customs, traditions and norms etc., in the society. At no point of human history, society had been completely static, social change occurs in all societies as a continuous process which is manifested by alterations in social relationships. The status of women in the society is related to structural changes, urbanization, industrialization education and social legislations. For promoting and ensuring better status for women in society, improving of financial, economic and social position of women is inevitable. The change from traditional to modern market economy, from laissez-faire to deliberate planned development, from unorganized to organized production, from unregulated to regulated relations of production, from labour to capital intensive technology and the intensification of socio-economic inequalities and disparities, all have had an impact on the status and role of women.

2.9 Factors affecting women's Employment Status:

A combination of Socio-Economic factors are responsible for the women's employment status as:

2.9.1 Labour market segmentation.

2.9.2 Social organization.

2.9.3 Conceptual ambiguity.

2.9.4 Implications of Techno-Economic growth.

2.9.5 Passiveness of female workers.

2.9.6 Absence of human resource development and management.

2.10 Participation of Women in Economic Activity: Different views

The importance of the problem of woman's participation and her economic role has attracted the attention of Scholars, primarily because of her dual role of worker and housewife, with the latter being dominant. Dominant ideology considered men as breadwinners and women as home makers and only in recent times as secondary breadwinner. Marxian scholars maintain that nature and type of women's economic activity changes with the change in the mode of production. Women's economic participation is largely affected by and is a result of capitalistic family structure as a form of subordination, as, argued by Marx¹⁰², Engles¹⁰³, Firestone¹⁰⁴, etc. The capitalists use the women as seasonal, cheap labour largely because of their passivity in labour relations.¹⁰⁵ Bebel maintained that the origin of family, private property, class structure and women's maternal role are largely responsible for her exclusion from socially productive work.¹⁰⁶ He visualized that in a socialistic mode of production, women can re-enter the labour force. Miranda, concluded that industrial capitalism in dependent countries raises the levels of unemployment which influences women more than men. If the industrial capitalism relegate women to the periphery of the economy, the capitalism of the dependent nation makes their position more difficult.¹⁰⁷ Boserup, asserted that due to colonial

influence the female participation declined in selective area of employment.¹⁰⁸ Some scholars mentioned sex typing of jobs, occupational segregation by sex, women's low pay as compared to men and impact of technology, immediate factors affecting the women's economic activity. De-Beauvoir, tried to bridge the gap in Marxist analysis by considering the psychological element.¹⁰⁹ The feminists such as Firestone¹¹⁰, Mitchell¹¹¹, etc., argued that subordination of women resulted from biological differences and their participation in economic activity. Reformists on the other hand argued women's low economic activity result from cultural-specific social regulations. According to them, the subordination of women's economic activities could be enhanced within the existing system. Fay Weldon¹¹² points out that women achieve basic hygiene and little else, now they are in the labour market on equal or worse terms with men. Women with the children keep the nest clean and tidy for the children. The welfare of the employee is the last thing on any one's mind man suffer under the ergonarchy as do women but women suffer more because they will have children. There is not, however, much evidence in support of this as developing countries rarely provide unemployment insurance and family allowance where as the benefits provided for old age and death insurance, sickness or maternity benefits are much less generous than in industrial countries.¹¹³

2.11 Factors Responsible for the Emergence of Women in Non-traditional Work Fields:

The immediate factors responsible for the entry of women in non-traditional fields of employment are:-

- 2.11.1 Equality of opportunities and non-discrimination in the matter of employment.
- 2.11.2 Educational advancement and increase in female literacy rate .
- 2.11.3 Growing economic pressure on urban middle class families.
- 2.11.4 Increasing tendency for paid employment among urban educated women.
- 2.11.5 Expansion of tertiary sector of economy and employment opportunities.
- 2.11.6 Increasing rate of development process.
- 2.11.7 Changing social values and ideological notions about women's Employment.

2.12 Economic Development and Role of Women :

Development leads to reallocation of work force not only among the occupation but also within the occupations there by resulting in an increase in female employment. It is only the increase in paid employment in some modern economic sectors which increases with economic development. Fisher¹¹⁴, stated that, in every progressive economy there has been assistance of employment from the essential primary activities.....to secondary activities of all kinds and to a still greater extent into tertiary employment. Boserup¹¹⁵ concluded that women's status declines with the decline in their productive roles during the transition from primary to secondary economy based on wage labour because their:

- i. Family obligations make them less moral than their male counter parts.

- ii. Educational and training aspects are less as compared to men, and.
- iii. Even without these handicaps they face discrimination at work place.¹¹⁶

Chinchilla¹¹⁷, on female employment, maintained that there are socio-economic conditions and sequential changes in occupation which resulted in sex segregation in occupation. Advance of technology in agriculture, industry and urbanization resulting from economic development, displaces women workers and results in restricting their access to new jobs. But when mechanization advances, employment takes male bias¹¹⁸. Yousuf¹¹⁹, Collever and Langois¹²⁰, advocated indeterminate relation between women's participation in economic activity and economic development.

The relationship is indeterminate, as development leads to reallocation and reshuffling of female labourers in different occupations with out increasing total female participation rate. Female employment depends on whether industrialization absorbs all displaced women workers in the society (Gadgil¹²¹, Smock¹²², Boserup¹²³, De'souza¹²⁴). Waller¹²⁵ advocated that with economic development female participation rate in certain activities increases but often this increase can not compensate for decline in female employment in traditional industries. The long run effects of industrialization may be good for female employment, but short run effects are to lower the female employment. Various socio-economic factors determine the structure of labour force in a country. It may not be out of place to quote Jaffe and Steward¹²⁶, "Labour market participation is differentiated according to the demographic characteristic of population and these rates have certain stability over time, but the major changes that are to be observed historically in Nation's working force reflect not simply the mechanical effect of a changing demographic structure,

but also the more important and basic economic and social development. In pre industrial society, high mortality among children forced the women to be occupied with her reproductive role, women's work participation was not much affected as economic activities were carried at home, which enabled women to combine her reproductive role with work, (Ridley¹²⁷) . Modernization and development lead to shifting of work from home to industry. Men folk easily transferred to factory because of their miniscula reproductive roles where as women folk found it difficult to adjust as their reproductive role interfered with their productive role. Improvements in socio-economic conditions along with reduction in infant mortality and child made it possible for women to join employment market. Bancroft's¹²⁸ study showed that participation rates of mother with smaller children increased much than the participation rates among the mothers of older children. Durand¹²⁹, asserted that decline in fertility and women's work participation rates are related to each other but casual relationships are not so simple because these tendencies may be caused by factors like desire for higher standard of living and more independence. Socio-cultural conditions also influence the participation of women in non-traditional work fields. In most of the developed countries, with an increase in levels of education, female participation rate increases¹³⁰. But in most developing countries a non-linear relationship has been observed by Sinha¹³¹, De'Souza¹³² etc. De'souza explained the non-linear relationship between the level of women's educational status and their participation rates in terms of status consistency.

There exists a regional variation in women's participation rate because culture affects the rate of women's participation in non-domestic occupations. Raju¹³³ explains, "Lower class women do not operate in cultural vacuum and

their behavioural norms are very much conditioned by regional frame work.” Further, women’s participation in non-domestic economic activity depends upon the compromise between family, religion and economic system. Hate believed¹³⁴ that nuclear family, by putting more responsibilities on women enhances women participation in non-domestic works, Hate¹³⁵ also argued, that Christian’s do not have a joint family system which necessitates women’s work for supporting themselves. Low participation rates of Muslim women are attributed to conservatism. The current and future labour force, regardless of gender would benefit from education and training that better corresponds to the skills and abilities needed for employment opportunities, the creation of more humane working conditions and open access to the industrial market place. Structural shifts in the international market and technological advances in industry suggest that developing countries can no longer rely primarily on an available supply of cheap, unskilled labour to promote industrial growth consequently, human resource planning and policy making is likely to assume greater importance for both women and men in coming years.

2.13 Trends of Women Participation in India :

Women as a distinct segment of workers emerged and got recognition only with the emergence of industrial production¹³⁶. The occupational position of women in the Indian society is linked with the process of social transformation. First, in the socio-economic position or sphere, the continuing absorption of women in the work force. Further access to higher education is expanding the boundaries of women’s social roles which result in an increased shearing of responsibility within the family, more continuous employment in jobs, lower fertility patterns and greater participation in socio-political

activities. Second, the science and technology in relation to birth control and reduction in their drudgery has an impact on the decision making between the sexes. Third, the current redefinition of moral and psychological assumption that a signal parent family as the only legitimate form of sexual cohabitation¹³⁷.

Contrary to the trends in western industrialized and communist countries, work participation rates and opportunities in India have been declining over last few decades (Gadgil¹³⁸, Mitra¹³⁹, Sinha¹⁴⁰) etc. Decline in the house hold industry with the growth of modern industry has been held responsible for this decline in women participation rate (Mitra, Shrimany and pathak).¹⁴¹

Sinha¹⁴² explains the decline in female labour force in 1971 A.D., due to, “Statistical aberrations” caused by inadequacy of conceptual basis for differentiating workers and non-workers. Mitra’s¹⁴³ studies linked falling female participation rate due to motality and illiteracy and provide irrefutable evidence of the erosion of female participation in the vital income and wealth producing sections of the economy”. He traces the under evaluation of women directly to this loss of employment and inadequate access to education.¹⁴⁴

Mazumdar¹⁴⁵ refuted the belief that female participation has been increasing and attributed it to the middle class bias which is most apparent in our understating of female participation in economic activity. The relationship between women participation and stages of development has been considered by Sinha¹⁴⁶. Most of these studies appear to say, “given the existing sexual division of labour and women’s position in society” non balance in demand side creates serious loss of employment for women more than men, focus turns to cultural moves and lack of skill required by modern industry.

Modernization and development has been considered as an important factor to explain the decline in the female participation¹⁴⁷. However Gail Omvedt holds that, in case of India underlying process for decline of female participation is not of modernization and development but it is seen more accurate to define it as stagnation of colonial and new colonial economy¹⁴⁸.

The trends in female participation rates are subject to regional variation's within the country. There are both sectoral and area wise variations in women employment rates. According to Boserup¹⁴⁹, variations in the women's employment in traditional societies is a function of the existing agricultural economy. By comparing different regions, D'Souza¹⁵⁰, has shown that the rate of women workers varies with socio-economic development and percentage of people engaged in tertiary sector. Comparatively the participation rate of women workers is low in developed areas where more people are engaged in primary and secondary activities while it would be lower in developed areas where more people are engaged in tertiary employment. But in relatively developed regions where there are more occupations of higher prestige, women usually withdraw from work because lack of education and skill prevents them from getting the jobs of equal prestige of their husbands. Some micro and macro level studies show the negative influence of income on women participation rate. Dantwala¹⁵¹, concluded that unemployment and employment vary with need for income and responsibilities at home.

Gulati's¹⁵² study on inter-state variations in female participation and others in similar lines concluded that because of time and space variations, different factors are predominant in explaining the variations in female participation rates.

Kale¹⁵³ offered cultural factors as responsible for such variation. Omvedt refuted these explanation of regional variations by stating that where agricultural productivity, income and wage rate are low, female work participation founds to be high, simply because women of the poorest families are forced to work irrespective of male desires, however, cultural factors are also important¹⁵⁴. Several scholars concluded that the major factor for lower participation of women is slow rate of economic development and secondly displacement of female labour is greater than the institution affect.¹⁵⁵

Present research has touched upon a range of issues and data sources on labour force participation of women, however, appropriate migration on female participation and analysis of time allocation study suggests that many of the conclusions of studies based on conventional methods may be distorted by omissions and bias in definition and measurement. When proper account is taken of the total hours of work both at home and outside, (Traditional work and professional work), the female participation rate would be much higher, which calls for in-depth examination.

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Chapter III

HISTORICAL BACKDROP OF THE AREA UNDER STUDY

- 3.1 Kashmir : Setting and Introduction
- 3.2 Historical Backdrop of Kashmir
- 3.3 Social Structure of Society of Kashmir
 - 3.3.1 Varna and caste system
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- 3.9 Urban Kashmir : A Profile

Historical Backdrop of the Area under Study

3.1 Kashmir : Setting and Introduction

Setting: The present study has been conducted in the Kashmir Valley of Jammu and Kashmir State which gives name to the northern most state of the union of India. The historical setting of Kashmir Valley dates back to five thousand years. The valley of Kashmir is girdled by mountains on all sides. The Nanga Parbat and Tosh Maidan in the north, and Mahadev, Gwash Brari and Amarnath in the south, the valley has Pir Panjal to the South-west and Kazi-Nag in the North-west. The Harmukh guards the valley on the eastern side. The valley is drained by river Jehlum and its important tributaries. The flood plains of the river jehlum which run across the valley is called the Jehlum valley floor having rich cover of vegetation and extensive network of roads, linking almost all important towns and localities of the valley Kashmir. The valley has a structural basin, representing an old lacustrine bed which is 135 kms in length and 40 kms in breadth. Its floor stands 1600 mtrs above sea level in the Jehlum flood plain. It covers an area of about 4865 sq.kms¹. This oval shaped valley is filled with thick deposits of alluvium which has covered the lower slopes of the surrounding mountain ranges. The total Geographical area of the valley of Kashmir is 15948 sq.kms which form 16 percent of the total area of state of Jammu and Kashmir. The valley of Kashmir comprises of six districts namely Baramullah, Anantnag, Kupwara, Srinagar, Budgam and Pulwama.

Kashmir region has continental type of climate that is Sub-tropical to artic type, having long winters and short summers .The average temperature of the valley ranges from 10°C to 30°C In summer and 5°C to 12°C in winter .The

average rainfall points to 529mm. The chief languages of the valley of Kashmir are Kashmiri, Urdu, Hindi and English. The capital city of Srinagar is the nucleus of Kashmir valley which is often called as the “Venice of East”.

The striking feature of the origin of the land and the people of Kashmir is the legends with which they are enfolded. The etymology of the name of Kashmir has perplexed antiquarians. According to Wilford, The word Kashmir is derived from “Chasas” an ancient powerful tribe, who inhabited the Himalayas and the Hindu Kush, from the eastern limits of India to the confines of Persia (Iran).²

The oldest legend known as Nilmata Purana describes how the “Demon” Jaldhava, meaning water born, and dwelling in the lake, caused misfortune to the neighboring areas by devastation and how the lake was drained by the grandson of Brahma named as Kashyap Rishi, after a fierce combat, the tribes then settled on the land. The legend goes further that on the name of drainer the reclaimed land was named as Kashyap Mar and eventually transformed to Kashmir.³ According to Nilmata Purana, the original Inhabitants of Kashmir were the Nagas, who were the worshipers of serpents and lived on the mountains around Sitisara. These nagas practiced agriculture and lived in mud houses.⁴ The Nagas were followed by the Pisaca people into Kashmir perhaps from the north-west. Next came the wave of Aryans who arrived from central Asia. The cool air of Kashmir, the northern aspect of its scenery among other causes have at all the times exercised a powerful charm over the visitors across the Himalayas. The political upheavals in the land of Kashmir have often resulted in long and continues streams of fugitives entering the paradise of Kashmir.

Introduction

Who has not heard the “vale of Cashmere” With its roses, the highest the earth ever gave, its temples, and grotts, and fountains: as clear as the love lighted eyes that hang over their wave.⁵

From an English point of view the valley contains nearly every thing which should make life enjoyable. There is beauty and excellence, there is scenery for the artist and the layman, mountains for the mountaineer, flowers for botanist, a vast field for the Geologist and magnificent ruins for the archeologist⁶. The whole ground of the Kashmir is enameled with flowers, the appearance of a fertile garden filled with water, canals, lakes and river lets. Ringed by the snows of Himaliyan range that jewel on the northern rim of India conferred to Kashmir the title of “Paradise of Indies”.⁷ The land of kashmir is still really a paradise to the eyes. The kashmiris called their land as “Bahist” meaning terrestrial paradise. It is claimed that kashmir excels even the much adored Switzerland.⁸ The valley, is indeed an emerald set with pearls. Its meadows carpeted with wild graceful flowers of rainbow colours, the valley thousands of feet above the sea level is surrounded, even during seedtime and midsummer, by snow capped mountains and watered by Jehlum and its tributaries.⁹ Kashmir valley is also unique as an excursion ground for the lovers of beauty and nature. The forests, the green gold of Kashmir, the beautiful meadows of flowers etc make it the happy valley.¹⁰ Kashmir is a land of rich flora and fauna, fertile area for saffron, land of countless springs often with medicinal effects and of waterfalls pouring down. The country boasts many lakes, one called the Dal-Lake being spanned by wooden bridges, picturesque and self contained boats, Shikaras or small flat bottomed boats that glide

between the house boats .The Mughal Gardens, some commanding superb view of lakes, spread with flower beds with rows of fountains in between the decorated pavilions.The valley of Kashmir is full of Chinar trees.¹¹

The monuments, temples mad mosques reflect the various long epochs of Kashmir's heritage and illustrate its diversity. The valley of Kashmir is called "Ryeshi Vaer", which means the "garden of sages" and abode of sages no doubt it has been. Often a Hindu temple lies next to a tomb of a Muslim saint or mosque, some localities are sacred to the followers of both communities¹².

The Shankaracharya temple was built on the crest of a high hill overlooking Srinagar and is considered sacred by Hindus and Budhists both.The monumental Hazrztbal Mosque is believed to house the Hair (sacred relic) of the Muslim prophet Mohammad (S.A.W). Scattered around are also prayer-walls inscribed with "Ommani Padme Hum".¹³

Sir Walter Lawrence stated that crime was almost unknown, the sight of blood was abhorrent, and property was absolutely safe in Kashmir¹⁴. All Kashmiri's weather Muslims, Hindus, Sikhs, Budhists or Christians live in peaceful co-existence. The valley of Kashmir also known as "Lala Rukh" or "The valley of flowers" is also known as "Sharada Peetha" or the land of learning, Rishi Bhumi or the abode of saints who preached mutual love and harmony. Thus the beautiful valley of Kashmir has been always a cynosure of all worldly eyes due to its peculiar climatic conditions and abundance of bounties of nature. An Iranian poet,Toghra of Ispahan, Delineated Kashmir :

Tell me what land can boast such treasures ?

Is aught so fair ,is aught so sweet?

Hail! Paradise of endless pleasure !

Hail! Beautiful and beloved Kashmir !

3.2 Historical Backdrop of Kashmir

The history of Kashmir is not a saga of peace, as it has witnessed persecution by foreign invaders since ancient times. Anchored on extreme north of India, Kashmir experienced, both unlucky times as well as happier circumstances. Kashmir possesses an uninterrupted series of written records of its history, well known, among them are Rajatarangni¹⁵ and Nilmat Purana, Tawarikh-i-Kashmir¹⁶ Waquat-I-Kashmir¹⁷ and the valley of Kashmir (Lawrance). Although Kashmir from its earliest times seemed to be geographically cut off from its neighbours but it was not immune to foreign incursions. By far the most important source of Kashmir history is Rajatarangni in which Kalhana argued that the first king who ruled Kashmir was Gonanda. About 35 kings acceded to the throne of Kashmir after Gonanda who have been identified as Pandavas or as ancestors of Maharaja Ghulab Singh. Kashmir might have briefly come under the sway of the Persian achaemenid dynasty. When Alexander of Macedonia crossed the Indus, a local king, Abhisara had his authority over Kashmir. With the death of Alexander, Chandargupta, the founder of Maurya empire, got all the satrapies of north western India.¹⁸

From Ashoka To Moghals : The great Indian king Ashoka conquered Kashmir in 250 B.C. Who established the city of Srinagar and introduced the Buddhist monks in Kashmir to preach Buddhism.¹⁹ After Ashoka's death the Kashmir was ruled by Kushans whose territories covered all land from central Asia to Bengal. But perhaps the most glorious period of Kashmir's history ended with the reign of Avantiverman (A.D. 9th century) who founded the Uptala dynasty after the eviction of Karkota dynasty, followed by court

intrigues, famines, poverty of masses, heavy taxation, popular uprisings ,civil wars and destruction²⁰.

Rinchin a fugitive prince from Tibet came to Kashmir and embraced Islam, became the first Muslim ruler assumed the title Sadr-U-Din (1325-27 A.D), of the Kashmir. His wife, Kota Rani, ascended the throne after his death, acknowledged as the last Hindu ruler. After pitiless misrule the harassed people seemed ready to accept Islam which did not meet with violent opposition. Islam came to the Kashmir not from the west but from the north, Islamic influence was felt in kashmir, however long before the land had Muslim rulers to the people wearied of feuds, famines and unfavorable deals, islam offered more or less equitable treatment. Mahmood Ghaznavi swept upon kashmir after invading india, over the Pir Panjal pass in 1015 A.D. and 1021 A.D. but was compelled to withdraw²¹. After the failure of Ghaznavi's expeditions, the Sofi Darvashes and Military power brought islamic teachings to the valley and sufism (Islamic) developed in Kashmir which came into contact with pantheist sufism and saiva philosophy.²² The four sofi orders Suharwardi, Kubravi, Naqashbandi and Qadri reached the valley, with the acculturation and amalgamation –an ingenious order of sufism known as “Reshi” developed in Kashmir²³. The first name associated with islam was Bulbulshah who built first mosque near the fifth bridge of Jehlum in Srinagar .The most prominent sofi after him was, Syed Ali Hamdani, who widely disseminated islamic teachings and practices in Kashmir. The native sofi of Kashmir Called as Nund-i-Resh (Sheikh Nooridin) popularized the version of sufism.The founder of Sultan dynasty ,Shah Mir titled as (Sultan Shams-ud-din) ascended the throne from 1339-42 AD.The sultan dynasty ruled Kashmir for 222 years. The benevolent Sultan Zain-Ul-Aabidin (1423-74 A.D.) popularly known as Badshah, reigned

peacefully and moreover lead a saintly life, is known for his high sense of toleration, agrarian reforms, patronage of scholars, education, craftsmen and his reconquest of Punjab and western Tibet. Sultan Zain-ul-aabidin equally respected by Muslims and Hindus, as the tradition says that, “a Hindu spirit had entered into his body which moved his feelings towards the Hindus.”²⁴

Kashmir was threatened by the invasions during the reign of Turco-Moghul, Sultans, (Babar, Humayun and Akbar). The invasion of Srinagar by the Akbar's General Qasim Khan and the defeat of last Chak Sultan made Kashmir a province of mighty Mughal Empire.²⁵ The conquest marked the beginning of Kashmir's modern history. After the death of Akbar (1605 AD) Jahangir (1605-27)AD who succeeded his father. He constructed the beautiful Mughal Gardens including the legendary Shalimar, he also prevented inhuman practices such as burying women along with their dead husbands or killing daughters.²⁶ It was Jahangir who systematically planted char chinar in the center of Dal Lake in Srinagar. After the reign of Jahangir, his son Shahjahan (1627-58)AD became the crown. He was eminent builder among the Muslim emperors who constructed a network of roads in the valley, laying gardens, building Mosques and abolishing the Taxes on Saffron, Wood, sheep and boatsmen.²⁷ During the Aurangzab's time and after, Kashmir witnessed outbreaks of religious fanaticism as well as revolts. The population of the valley grew to be predominantly Sunni Muslims while the Hindus moved south wards and the Bhudists retreated to Ladakh. The religious intolerance of those who propagated a pure faith was generally the product of competing factions of the nobility seeking to promote their self interest and thrust of power.²⁸

From the Afghans to the Dogras :

From 1753 to 1819 AD Kashmir, was ruled by Afghani king when Ahmad Shah Abdali invaded India and plundered Delhi in the same year Kashmir was conquered. The Afghan rule of 66 years almost reduced Kashmir to the degree of slavery²⁹. The cruelty of the Afghani rulers did not won the support of masses. The local leaders, whether Muslims or Hindus joined hand in inviting Ranjit Singh to invade Kashmir and it eventually fell into the hands of Sikh rulers³⁰. The Sikhs originally a religious sect, transformed themselves in due course, into military force. The British because of their interests concluded a treaty of friendship with Ranjit Singh in 1806 AD against the Russian expansion. In 1809 AD British induced Ranjit Singh to sign another treaty on the insistence of the Sikh chiefs. The life of Kashmir's under Sikh rule did not improved instead deteriorated further. This state of affairs did not prevent the British, after Ranjit Singh's death in 1839 A.D. from granting to his successor Ghulab Singh the hilly district of Jammu together with Kashmir valley making him outwardly an independent ruler but actually a British Vassal.³¹

Kashmir under British:

During 1845 AD Sikhs plunged into war with the british that ended with the treaty of Lahore which brought to the British the hilly territories between the rivers Bias and Indus including the valley of Kashmir³². The British in their turn sold the Kashmir to Gulab Singh for the paltry sum of 75 lakhs of rupees through the treaty of Amritsar on Mmarch 16, 1846 A.D., which also meant that the British hence forth recognized the independence of the Dogra regime in Jammu and Kashmir and honoured the ruler with the title of Maharaja, who

entered Srinagar in the same year³³. Thus Jammu and Kashmir state was founded by Maharaja, which had never been effectively united by any one under one administration before. The Kashmir valley was now returned up under a Hindu ruler, but the over whelming majority of the valley's population had become Muslim since the time of Queen Kota Rani. Ghulab Singh was to rule over Muslim majority. Just as Muslim Nizam of Hyderabad and the Muslim ruler of Junagadh were ruling over predominantly Hindu population.

The British 'Gift' the result of well planed policy, "was not for the sake of money, but for the major political reason that is to weaken the Sikh power"³⁴. After the death of Ghulab Singh (1858 A.D.), Maharaja Ranbir Singh ascended to the throne. While British seemed more occupied by the expansion of Russia, which stormed Chimkent (1864 A.D.), Tashkant (1865 A.D.), Samarkand (1868 A.D.) and Khiva (1873 A.D.), famine raging in Kashmir, took away three fifth of the total population of the valley on account of continous rains that destroyed the crops 1877-78 AD Pratap Singh's long rein (1885-1925 AD) was marked by more British interference mainly on account of tensions on the northern frontiers of India. The Maharaja placed the resources of his state at the disposal of the British Government. During the first world war. Even then he would act in accordance with the advice of the British Resident. Maharaja Pratap Singh passed away in Sept. 1925 A.D. and he was succeeded by his nephew Hari Singh, groups of young Kashmiri, mostly non-Muslim educated in the state and missionary schools greatly infulenced by western liberal ideas were imbrued with the notions of equality and freedom.

Indian Nationalism and the Kashmir :

The nationalist movement was nourished by the modern secular, liberal and democratic ideas. Indian nationalism grew unevenly in terms of time and movement, different communities and regions joined it at different times and in various times. The Muslims in the north or the Hindu Bangalis in the ports, the peasantry or the urban dwellers ,the depressed classes or the traditionally wealthy reacted differently at different times .It is relevant to remember that Muslim masses every where in India including Kashmir were economically weak and educationally backward. When the new Maharaja in Kashmir ascended the throne, the newly formed elite had gathered some experience in political agitation and the local government had developed some apprehensions on how to suppress it. With the freedom struggle of India, the youth in the state of Jammu and Kashmir was influenced by the anti imperialist movement. The All Kashmir Muslim Conference founded in 1930 A.D., held its annual meeting at Lahore, and the Dogra sentiment got struck solid roots with Kashmiri leaders such as Sheikh Mohmad Abdullah and Moulvi Mohd. Yousf Shah (Muslim Conference). Popular Kashmiri leadership drew closer to the Indian National Congress, Sheikh Abdullah and others moving to the secular base forming the National Conference (1939 A.D.), comprising Muslims, Hindus and Sikhs and this resolution was a land mark in the history of freedom movement of Kashmir.³⁵

This rise of freedom movement of Kashmir was mainly because of the dissatisfaction with the Maharaja, grievances of the educated Muslims, economic suppression, inefficient bureaucracy and denial of civil and political rights to common people. These occurrences affected Kashmiris more than

expected. The real background demanded political reforms and responsible Govt. in Kashmir³⁶. In Feb.1945 A.D. National Conference produced a draft known as "New Kashmir Plan" that provided for a socialist pattern of the society as its goal based upon democratic principles and civic justice in May, 1946 A.D. National Conference launched "Quit Kashmir Movement" For the transfer of power to the people of the state. On June 17, 1947 A.D. the British government announced the Indian Independence Act, which declared the liberation of India and its partition into India and Pakistan. The fate of about 562 states was to be decided by their rulers, who were free to either accede to India or Pakistan. The state of Jammu and kashmir faced the same dilemma of accession³⁷. The ruler of state Mahraja, believed to envisage an independent Kashmir delayed his decision regarding accession and sought from both the dominions a Standstill Agreement to come into effect on 15 Aug 1947 A.D.. While the Kashmiri authorities were trying (12 Aug.1947 A.D.) to conclude such agreement regarding communication, supplies, postal agreements with the two countries, Kashmir was invaded by Pakistan tribals, partially aided by the Pakistan army³⁸. In an official letter dated 26 Oct. 1947 A.D., the Maharaja saw, "No option but ask for help from India dominion and also decided to accede to India attaching the "Instrument of Accession for Acceptance"³⁹ and consequently the Jammu and Kashmir State became the part of union of India .Kashmir was one of the first disputes brought to United Nations by India on Jan 1st 1948 A.D., while Pakistan, denied involvement in the unfolding imbroglio, the representative of India to the United Nations Stated that a situation coming under Article 35 of the U.N charter, continuation of which was likely to endanger international peace and security, existed between India and Pakistan.

Kashmir after the Accession :

Kashmir became an issue in the Security Council of UNO, on April 21, 1948 A.D. and the former passed a resolution on Kashmir by appointing a commission for India and Pakistan. The commission was named as (UNCIP) United Nation's Commission for India and Pakistan. The Commission appointed United Nation's Military Observers Group (UNMOG) to demarcate a cease fire line and to watch it.⁴⁰ At the time of cease fire Pakistan was holding 78114 sq.kms. and this aggression on the territory Continues even today. On March 5, 1948 A.D. Maharaja announced the formation of an interim government, with Sheikh Abdullah as the prime Minister and Yuvraj Karan Singh was made as the regent (Sadri-Riyasat). In 1951 A.D. the state Constituent Assembly was elected by the people which met for the first time in Srinagar on Oct. 31, 1951 A.D.. Close on the heels of this the "Delhi Agreement" was signed between the two Prime Ministers of India and Jammu and Kashmir giving special position to the state under India constitutional frame work. The constituent Assembly elected the Yuvraj as the Sadri-Riyasat on Nov 15, 1952 A.D., thus bringing to end the 106 years old hereditary rule. The state constituent Assembly ratified the Accession of the state to the union of India on Feb. 6, 1956, and the President of India subsequently issued the constitution (Application to Jammu and Kashmir) order under Article 370 of the Indian constitution extending the union constitution to state with some exceptions and modifications. The state's own constitution came into force on Jan. 26, 1957 A.D. under which the elections to the state Legislation Assembly were held for the first time on the basis of adult franchise. On Oct. 20, 1962 A.D. China attacked Ladakh. In 1965 A.D., 5th of August Pakistan pushed

Armed Guerrillas into Kashmir, moved to Kargil, then turning Uri and Poonach and full-fledged Indo-Pak war broke out which resulted in the treaty of Taskent Agreement on 6th Feb. 1966 A.D., between Prime Minister Shri Lal Bahadur Shastri and the President of Pakistan Mr. Ayoub Khan and old cease fire line was restored.⁴¹ on 3rd July 1972 A.D., Shimla Agreement was signed between Indra-Gandhi and Zulifkar Ali Bhutto. The Agreement was concluded in the background of 1971 A.D., Indo-Pak war, where by Bagladesh came into being from the eastern Pakistan. The two Countries under took to resolve all differences bilaterally and peacefully. Pakistan through its commitments enshrined in this agreement, accepted the need to once and for all shift the Kashmir question from the U.N. to the bilateral plane. On Nov.14, 1974 A.D., “Kashmir Accord” was signed by Parthasarathi and Mirza Afzal Beig. In September 1982 A.D., Shaikh abdullah died and his son Farooq abdullah was sworn in as new Chief Minister. In 1987 A.D. Congress (I) and National Congress fought the 6th general election for state Assembly. Muslim United Front was also contesting. Large scale riggings were alleged in this election which disappointed the people of the valley. It is believed that the seeds of the present day disturbance in Kashmir were sown in this very election. In 1988 A.D. two bombs were exploded one in Srinagar and another at Anantnag. In 1989 A.D. there were mass demonstrations by the people in support of the militants, and the armed struggle between the people of Kashmir and military forces of the India began. In 1990’s there were no longer scarce, in significant and moderate demonstrations, Police stations were now bombed and public figures assassinated. The state of Jammu and Kashmir especially Kashmir valley found it self in a rising level of terrorist violence and utter chaos⁴².

Violence in Kashmir:- Life Goes On

It may be asserted that since 1947 A.D., there has been some conflict and even hostilities in Jammu and Kashmir, terrorism or violence in Kashmir is now the product of recent years all though it has historical roots. This perhaps is exactly the folly committed over the years by the successive Governments in relation to the boiling pot, that is Kashmir. From the very beginning, when the marauders from across the border, plundered the Kashmiries, were driven out, the hall mark of the Government policy has been negligence, apathy and complacency⁴³. This encouraged the reactionaries and fundamentalists to firm their foothold in the valley, spread the area of their influence wide, poison the minds of successive generations. This deliberately vitiated atmosphere, slow poisoned the fabric of Kashmir. It was the hijacking of and Indian Airlines plan by two Al-fateh activists in early 1971 AD. to help gain the release of two of their associates held in Kashmir Jail that signaled the start of terrorism in Kashmir. The militant movements resulted in crystallizing the attitudes of groups of people towards a religious ideology, pushing the Nationalistic component of the Kashmir identity into a phase of dormancy. Although Islamic fever has not swept the entire Kashmir society, a new Caliphate movement has great potential to come into conflict with the other ethno- cultural perception in Kashmir⁴⁴.

Violence in the state commenced with the entry of Pakistani units into the land on the grounds that the place of this Muslim majority state ought not be in India. Peace and order in the state had radically deteriorated by mid 1988 A.D. There were bomb blasts in both the big urban cities of Jammu and Kashmir⁴⁵.

While green flags were hoisted in down town Srinagar on 14th August marking the anniversary of Pakistan's independence, the same people choose to jack up black flags the next day, on the occasion of India's National Day. The inconclusive official responses to the complex circumstances consequently encouraged the Millitants in Kashmir to involve more and more people on the path of violence. Terrisom threw the whole valley into ferment, women and minorities became the targets. The political leaders, big businessmen, intellectuals, advocates, Scholars including Vice-Chancellor of Kashmir University (Masheer-Ul-Haq), eminent heart specialist (Dr. Gooru), Mirwaiz-Moulvi-Farooq etc. were either kidnapped or shot dead openly. Public property was destroyed, banks were looted and demands were made by the out fits to the authorities.

The government proved incapable of controlling this state of affairs. On 19th of Feb.1990 A.D., (Dr. Farooq Abdullah resigned, Governor's rule was imposed under the Governorship of Jagmohan Malhotra, and the state Assembly kept in suspended animation. There was a total disturbance in the valley and in the emanative, pandits started migrating from the valley. The increasing level of agitation made terrorists to adopt the "Punjabi style" of assassinations and selective murders. The circumstances in the late 1989 A.D. and early 1990 A.D. transformed Kashmir from paradise into hell with flames fanning from every where. The mishandling of the situation by the Indian authorities, such as stoppage of the democratic process in Kashmir, and the police inability to respond by more peaceful means when necessary, created room for Pakistani interference. The slogans of Azadi swept every where, that frightened the pandit community who thought that the mobs expected them

either to join them or quit the valley. The imposing processions on the one hand, and the sluggishness of the Government on the other hand seemed to register in the minds of many as though 'independence' (Azadi) had really dawned. The strict observance, vigilance, shoot at sight, indefinite curfew's, and other hard steps were taken by the government, to combat the rising tide of terrorism in Kashmir. Terrorism was however better organized and progressively fueled, funded and nourished from abroad, but the popular cry began to wane. The Militants now possessed sophisticated weapons and were better trained but were losing touch with the exhausted public. Only a year ago the popular upsurge bordered on the maximum but the balance was now reversed. The end of the year 1991 A.D. did not bring much popular support but disagreements and showdowns among the militants⁴⁶. With the year 1992 A.D., approaching its end, the demolition of the Babri Masjid at Ayodhya, sent an exaggerated wave all over the world that secularism in India was giving way to an extremist Hindu ideology, that helped the semi sleeping monster of communalism to transform into uncontrollable epidemic in the streets.

The militants in Kashmir damaged a number of temples in retreat. Since 1993 A.D. local militants were joined by foreigners mainly Afghanistan, Sudan, and Morocco. Reinforced by such well trained people the militants established the liberated areas, attacked the offices, even secretariat and shrines and temples⁴⁷. The year 1994 A.D., saw security checks, who successfully sealed the border along line of actual control and decreased militant activities of Pakistani groups who sought Kashmir's accession to Pakistan. The rest of the year saw the kidnapping of foreign tourists, journalists and killing of local elites.

Violence penetrated by the militants included abductions and killings of targeted prominent personalities, brutalities inflicted on the innocent persons, atrocities on women, minorities and political personages continued in the year 1995 A.D.. Torture followed by kidnapping, with instances of gouging out of eyes, spraying of acid, breaking of limbs and slitting of throats until the victim bleed to death left Kashmiri's deeply terrified and disturbed. Innocent people lost their lives, many families lost their livelihood, business, and earning hands. The liquidation of the whole families, carrying off, the young men and tormented in various ways by both militants and security forces, custodian killing and mutilation of body parts, attack on marriage parties, looting of merchandise, ornaments and cash, left the people of Kashmir tormented. These circumstances made the women, elderly and children of the affected families to go outside for necessary work for supporting the rest family members. In 1996 A.D. 6th Lok saba elections were notified and 18th assembly Elections were also hold in the same year and Government was formed by Dr. Farooq Abdullah as chief minister, who initiated dialogues on autonomy for Jammu an Kashmir with the center, although it did not matured. The Farooq Government completed its full term in 2002 A.D. During his tannure, bloodshed, destruction, abduction, extortions, robberies, inter group armed encounters, corruption and loss of contact with the people, increase in custodian killing, increase in unemployment, poverty and economic suppression disillusioned the people of state and the valley in particular. Innocent citizens of the valley and the large Hindu minority who are outside their home lands (migrants) are constantly under threat and attack. The Kashmiri's on the whole, are exhausted and crave for a return to normality. In order to keep pace with this sprit Peoples Democratic Party led by Mofti Mohd. Syeed pinned the hopes during recent

Election of 2002 A.D., for restoring normalcy in the state by providing healing touch to the militancy fed people of the land .Life goes on like nothing has happened in the Kashmir. People of Kashmir have little to do with neo secular enthusiasts because the problem of Kashmir is neither of territory nor a hand full of people but it is the problem of very survival of secular democratic fabric of the great nation of India as also its integrity and sovereignty .In this backdrop granting an equal amount of autonomy to the state may not be in question, but what is more important is the demand for creating a state within the state, and the survival of people of Kashmir. More than that internally a permanent solution to this Kashmir problem is bringing this state on a par with the rest of the country.

The last option to formalize the status quo leaving with the India the portion it now administers and allowing Pakistan to hold what ever it has.Those Kashmiri's who had fled away may return home with honor and live in free and fair compromise with the Muslim brothers of the valley like they had lived before the grave disaster of the common home of Kashmir. A harmonious balance may be struck between the need to integrate the state with the national main stream and the installation of autonomous self governance .What is meant by the last concept is good governance and accountable political machinery, stable economic infrastructure and effective judiciary. To paraphrase Tennyson a bit, one may conclude "let's not lose ourselves in light!"

The touch stone of the success for the solution of Kashmir lies in development, security, dignity and winning the hearts of the people, if that is not achieved,the realistic account may narrate, "Well life goes on" .

3.3 Social Structure of the Society of Kashmir:

All human societies exhibit order called as 'social order' because order in society is the rule, as in nature. The order in society consists in groups of persons and the organization of their behavior. Correspondingly, there is an order in structure and function. Social order is the cohesiveness in function appears in customs and in social roles and the orderliness in structure inheres in social statuses, the patterned arrangement of persons or social groups comprising the society.⁴⁸ The social cohesion is most frequently employed as the property of small groups ;involving firstly, the attractions which a group has for its members, and secondly the forces which induce individuals to remain group members⁴⁹. In the interests of continuity and efficiency, social life is organized on the basis of formal positions or statuses which accompany the roles and individuals play in the group. Society compares and ranks individuals and groups in a hierarchy with some degree of performance.

Life significance of the people of Kashmir is the unique feature of its social structure and rich cultural heritage. The peculiar character of of its people has, however to be understood not only in terms of their antiquity, but also in terms of an amalgam of different ethics, religious and cultural influences working on them through the slow process of social evolution. The persistence of tribal survivals and their influence on Kashmiri social structure and the interaction of complex historical forces from the non khmer group of people, the Nagas and the Aryans down to the Mughals, and british influences, have thus largely contributed to the making of Kashmiri society. What the society of Kashmir presents is therefore a composite entity that has received and absorbed culture, creeds and peoples of many races down the ages. The

another significant feature which strikes most about the society of Kashmir is that the various influences which have affected the life of its people from time to time have flowed mostly from the side of India. The dress diet and dialect of the people of Kashmir shows variations because of their cultural isolation and geographical separation from the other parts of the world. The peculiar climatic conditions of large scale cultural contacts with foreign invaders, have gone to make the social structure of Kashmiri society distinctive in some respects. The ways of means of living of the Kashmiri's are as old as their history and change with the people living at different altitudes. Kashmir has all along been effected by the foreign influences which greatly influenced their (Kashmiri's) social life.

3.3.1 Varna and Caste System:

Every society has a structure of its own which comprises of structural elements. Varna and Caste are among the structural elements of a Hindu society. The term Varna literally means colour, was originally used to distinguish the Aryans from non-Aryans or the fair complexioned from the dark complexioned people. This distinction was employed in contrasting the Arya and the Dasa respectively. The colour connotation of the word was so strong that later four different colours (Chaturvarna) distinguished between Brahmin, Kshatriya, Vashiya and shudra⁵⁰. Castes on the other hand were groups with a well developed life of their own, the membership was determined by the birth, occupation or some other ascriptive ground. It was with the Chaturvarna system that Aryans came to Kashmir, and the people of all varna played significant roles in the political and socio-economic life in the valley. As else where in the India, in Kashmir also the Brahmins occupied the

most privileged and honored positions. The Hindus who live in Kashmir except Khattris are known as pandits who are the followers of Lord Shiva. Kashmiri Pandits are divided into two sections : Malmasis and Banamosis. Ordinarily Malmasis are those Hindus who live in and around the Himalayas which are the original inhabitants of Kashmir while as the Banamosis are the immigrants from Deccan who settled in the Kashmir⁵¹. Kashmiri Pandits divide themselves into three categories which are:

- A) Jotshi; The astrologers
- B) Guru Bachabat ;The priests, and
- C) Karkun ;Working classes .

The Kahtris are mainly Shop-Keepers who are called as Bohras .The Mulmas Gotra of kashmiri pandits include Mala, Poot, Mirakhur, Kadlabaju, Kokru, Bangra, Bakaya, Kachu, Kichlu, Khar, and Mam. The Banamas Gotra includes families like Kol, Nagari, Jinse ,Jalali, Neku, Moja, Bamjai, Dont, Tota, Balu, Darabi, Sultan etc. Some of the leading Sir names (called as Krams in Kashmiri)of Kashmiri Pandits are Dhar, Ban, Fotadar, Kachru, Kak, Munshi, Raina, Razdan, Zytshi, Tikku, and Hindu etc. The Muslims of the valley are also graded into various caste like categories which is thought to be the influence of Hindu Culture on Muslim community.Muslims of the valley comprise of castes like Sheikh, Sayyids, Pirzada, Pandith, Qurashi, Dar, Bhat, Malik, Rather, Shah, Wani, Chaupan, Wagay, Dumb, Bands, Najar, Hanji etc. Among the above Sayyids, Sheikhs, and Qurashis consider themselves to be the original inhabitants of Kashmir. Pirzadas are the descendents of the zealous converts to Islam and consider themselves equal to Sayyids. All other Castes are treated as converts. Besides many castes of Muslims are related with the

hereditary occupations, such as Najars are Carpenters, Wagays are Cowboys, Hanjis are boatsman, kumars are potters etc. In social hierarchy some of the castes are further sub-divided for example Hanjis on the basis of social status in their own community are further subdivided into Demb-henz (vegetable growers), Gard-I-henz (Fishermen) Gar-henz (Water nut gatherers) Dunga-henz (Owners of passenger boat), Shakara Henz, Houseboat Henz, Haka Henz and Mata Henz. In social groupings, castes like Maliks, Sheikhs, Bhats and Mirs etc are regarded as higher castes, while as dums, Bandhs Hanjis etc are regarded as lower castes. In Kashmir valley, caste or the tribal name is called Kram. Most of the castes prevalent among the Muslims of Kashmir have their origin in four castes of Hindus which are, Brahman, Khatri, Vaishiya and Shudra. It is believed that the castes like Pandits, Kol, Butt, Itoo, Rishi, Mantu, and Ganie are the decendents of Brahamans. Krams like Magras, Tantras, Dars, Raina, Rathore, Naiks etc. have Khatri origin. Lone kram has Vaishiya origin. Dums, Galwans and wattals are believed to be of Shudra origin. The patthans in the valley are called as Khans which are believed to have Turkish origin. Faquirs are the professional beggars. Baghats and Bands are the professional singing caste of the valley. Previously the society of Kashmir was graded one. The society was generally divided into Zamindars and Taifadars. Zamindars were agricultural families while as Taifidars were market Gardenees. Herdsmen, Shephards, Boatmen, Leather workers, Barbers etc were Non-gar castes (servicing castes) who used to work for the villagers and used to share a fixed share of the harvest according to their work in reciprocity which resembled the Jajmani system prevalent in the other parts of India and elsewhere.

The people in the Kashmir did not always live by fulfilling the ideal functions of Varna and caste models because caste and varna restrictions have never been strong. Unlike the Dasas of India, The Nagas, the earlier inhabitants of Kashmir, were given equal, rather superior, status by the Aryan immigrants. This trend continued in the valley of Kashmir and it is the reason that Varna and caste relationships are different in the over all social system of Kashmir as compared with the Indian society. This resulted in the development of unique social order in which the old ideas and institutions mingled with the new ones.

3.3.2 Class System in the Society of Kashmir:

The society in Kashmir can also be studied from the socio-economic point of view, although Kashmir society is mainly agrarian and industrial class system is not prominent. Historically there were fierce tribes inhabiting the mountains of the north Kashmir, their seats of power lay in highly productive parts of the valley, and they derived their power from large holdings of the land. They were "Territorial Landlords"⁵² or feudal land owners and there was the class of "Agricultural Workers"⁵³. The structure of this class system was mainly based on the principal of private ownership of property and wealth. The wealth or property was produced by three principle methods - Cottage industry, agriculture and trade, and based on these three methods of production there were three classes –owners of small cottage industry, landlords and businessmen. There were some other classes too such as middle class including teachers, soldiers, administrators etc. who were not concerned with the production or distribution of wealth but served the society. The class of agriculture workers or working class was also present in the society of Kashmir. The king and the courtiers, of course stood at the top of hierarchy.

Agriculture was the mainstay of an overwhelming majority of the people. A large number of them seem to have been free peasants with small land holdings who used to live with the family labour. The bigger land lords rented out their lands to the cultivating tenants on lease. In addition to the class of agriculturalists there was a class of crafts men and other industrial workers. Each of the above mentioned classes were further subdivided into internal grades on the basis of wealth, learning, and status of each in the society.

Before the dawn of modern period the social stratification of Kashmir society was feudal in character, the chief classes were ,the nobility, the aristocrats, the propertied class, the servicing class and the working class.

With the introduction of modern technology science education, new means of production land reforms ,administrative and economic reforms, ideals of democrac, equality, justice and syndrome of modernization things changed to a greater extent .The established social setup, the old feudalism was brought to an end for socialistic pattern of society. The overwhelming increase in the professional or the middle class, political participation distributive justice, equality of sexes, and civic sense etc. resulted in the “Partial Transformation” of social structure of the society in Kashmir⁵⁴. The contemporary social situation and social stratification shows partial continuity with the tradition and partial break through out, the class structure. The present position of classes reveals to the researcher that there are four classes present in Kashmir society which are, Upper classes including political strata, big businessmen, upper class bureaucrats, university professors and heads of organizations etc, middle class including lower grade professionals, doctors, engineers, small businessmen, teachers, clerks and small property oweners etc., lower class

including occupational classes such as arts and craftsmen, and servicing categories etc., and working class including daily wage earners, tanners, toddy tappers, hawkers, market gardeners, coolies and menial workers etc..The lack of modern industrial class structure in Kashmir society is partly attributed to its agrarian social structure and partly to the lack of modern industrial capitalism.The substantial rise in the number of middle classes,however makes a critical contribution to the overall process of social transformation .The manifested significance of the middle class is obvious ,as it contributes to the growth of economy and mirrors the societal resilience .This process is supplemented by the contributions of technical and intellectual middle class, in a Large view, social transformation in present day Kashmir society reflects a revolutionary process of socio-cultural reconstruction under the canopy of modernization and globalization of politico-cultural and socio-economic domains. The rising tide of conscioustization and participation of backward and marginalized sections ,particularly women in the polity and employment market ,the increasing mobilization of voluntary organizations etc., reflect how social dynamics is playing a significant role in both contradictions and resilience ,in the process of social transformation of the Kashmir society

3.3.3 Village Life In Kashmir

Village life form the vintage settlement in Kashmir valley, which provide the way of living for the rural people. Kashmiri villages are beautiful, rich in their natural surroundings, with clear water rumbling or quietly flowing streams, grows of trees and a refreshing Panorama, most of the villages in Kashmir Valley are the objects of great attraction .villagers in the valley live a very simple life, inhabitants are gentle, nature loving, religious agriculturalists,

and hospitable. They live in simple shelters in close affinity with each other and are generous towards each other in social concerns. Village homes are mostly built of mud bricks set in wooden frames. They make the four walls which are decorated with timber. The slanting roof thatched over with rice straw does not allow the rain to percolate, and snow to collect. Such homes have been the mansions of the peasantry who formed more than 70 per cent of the population. Generally the houses are two storeyed, the ground floor serves the purpose of keeping sheep and cattle, as well as warm room for the family to combat the cold spells during the winter. Looking at the village life from modern standard of living, an average villager's worldly possession was almost valueless. A few earthen pots, a wooden pestle, a mortar for husking paddy, some earthen jars for storing rice and pulses, few grassmats, a creel to carry load and few woollen blankets to cover the body was all that belonged to the villager of Kashmir valley. On the whole the social life in the villages remained stereotyped and immobile. The villagers used to be busy with their ancestral occupation of tilling, cultivating and rearing the cattle. The agriculture was plough agriculture for subsistence production and not for surplus. The use of traditional agricultural practices did not yield surplus for the market. So the villager was continuously in the state of serfdom having no say in the socio-economic development. These conditions pictured the villager as pauper, and disdained. The villager who was the main stay of national economy, was ridiculed as "village bull".⁵⁵

With the development programmes, especially for rural development, there have been the change in the quality of lifestyles of the rural people. Spread of education, cooperative societies, village industries, health centers, transport facilities, electrification, portable drinking water and large number of

other such facilities have changed the things. Introduction of land reforms, community development centers, cooperative societies and Panchayat Raj are the basic pillars on which the gamout of rural social development is based. Although the makers and changers of the society who are influential community of officials of urban origin are not sincere towards village development but yet due to the transformation of agrarian society from subsistence to market economy, followed by the introduction of modern technology, abolition of landlordism and emergence of various associations and institutions having linkage with urban and abroad organizations have major impact on the village life of Kashmir society. As a result of planned development there has been the emergence of “rular developed class of people” and “class of depressed sections of society” who have cornered a large portion of the benefits from the programmes of rular development in the valley but the rular- urban dichotomy is still to be abridged.

3.3.4 Urban Life in Kashmir:

The majority of the population in Kashmir is rural, only 26.92 percent of the population of Kashmir valley is living in urban areas. The people living in urban areas show decreased dependence upon agriculture for their livilihood and increased dependence upon industrialized and urbanized way of living. The occupations of the people of urban areas mainly consists of trade, commerce, service and professions. Urban areas in the Kashmir are the epicenters of trade, business, commerce, education and administration. The social life in the urban Kashmir is better in regard to the standard of comfortable life chances. There are more opportunities for career orientation. People of the urban areas are more formal in their social relationships. The urban people of the valley care

more for personalities of their own due to individualism, impartiality, segmental division of labour and instrumental nature. Urbanites live in man made environment and are heterogeneous and more mobile. Urban life in the valley is indicative of the movement of rural people towards urban areas for socio- economic purposes. The location of the urban areas in the valley becomes an important factor in the economic development of the area. Urbanization in Kashmir also witnesses an increase in the growth of urban areas and urban agglomerations because of the better facilities for education, vocational apprenticeship, employment, social mobility, communication and transportation. The crucial point seems, is not the dominance but the preponderance of urban life. Consequently, urban people are conditioned to swift reactions which results in the promotion of sets of different attitudes and behavior patterns, referred to as the urban way of life. This urban way of life provides the opportunities for specialization for fuller development. The people of urban areas in Kashmir live in multi storeyed concrete and Pacca buildings. There is no shortage of housing and slums are also absent. Although the growing population and immigration of rural people in the urban areas, infers a check on appropriate housing.

The urban dwellers show differences in, income, education and occupation in the same neighborhood, who though live in the close proximity, yet socially, they live in different worlds. This difference in wealth, privileges and power manifest a “social compartmentalization”, although not seclusion, affecting the quality of the social pattern of urban people.

3.3.5 Rural-Urban interaction in Kashmir:

Rural urban interaction which is an important aspect of urbanization is prominent feature of Kashmiri society. In many cases the clear division between rural and urban has disappeared so that it becomes impossible to speak of an urban or a rural area. The facilities which enable the majority of urban people to commute to their daily work in the urban areas are also available to the rural people who use them freely if less regularly. The rural people buy the urban goods, deposit their surplus money in the urban banks, patronize urban stores, send their children to urban schools for higher education. Conversely urban people work in rural areas, and become interested in some phase of rural life under these conditions the social distinctions between urban and rural become more vague and are increasingly reduced to mere occupational differences. The rural people especially the farmers become interested in some affairs of urban way of life. Thus the rural –urban interaction has created a new form of social pattern which is not entirely urban but is urban dominated. The scenery is rural, in many cases the majority of population is agricultural, but modes of life become more urbanized.

The influence of urban way of life has impact on the economy of the rural areas. There is increase in the farm productivity due to the availability of modern fertilizers, agricultural implements, improved seeds etc, increase in commercialization of crops and decline in the density of rural population due to migration towards urban areas. Villagers have imbibed several urban characteristics and vice-versa.

Migration from rural to urban areas also shows a certain pattern. It depends upon the pull factors at the urban area and push factors at the rural

area. Thus a migration of agricultural labourers, carpenters and wage earners from Rural to urban areas after the harvest season is prominent trend in kashmiri society. Thus there is migration, which is caused by rural poverty and urban opportunity of getting work.

In spite of co-operative relationships and functional dependence, there are contradictions and conflicts also between rural and urban sectors, however the rural urban cleavages are not clear cut and do not erupt in open violence. Rural people live in natural environments while as urban people live in artificial man made environments. Urban people who are more active, communative and mobile enjoy better living standard as compared to rural people, therefore the former dominate the later both economically and politically.

3.3.6 Position of woman in Kashmiri society:

The sociological investigation of the human society all over globe has revelved that women in general in the distant past and recent past faced unfair and unequal treatment at the hands of their own and other men . The societal totality was characterized with the notions of dependency inferiority and acute suffering of women. The women faced dimensional exploitation discrimination and institutionalized suppression in all historically known societies

Women in the traditional kashmiri society were considered unequal inferior and weak both mentally and physically. Women were generally confined to and around the family within the borders of their patrilocal household. They could not develop their individual personality or be independent from the males they were identified with males throughout their lives. As daughters, they remained on fathers as wives on their husbands and as

mothers on their sons. These notions were supported by myths, dogmas and traditional cultural religious beliefs. However the complete adherence to the practice of endogamy kept the women in close proximity with their paternal families that, put a restraint on bad treatment of women at all hands of their husbands and their families. The majority of the women in the valley were economically productive in agricultural practices and traditional economic sectors such as art and crafts but in the organized sectors they did not participated due to *pardah* and seclusion connotations. In urban areas, women were also confined to their homes and were not allowed to perform any manual labour outside their domestic sphere

Under Hindu rule, women were relegated to a subordinate position. They could not inherit nor claim the right to property. They enjoyed economic and social life with their husbands ; as widows they simply ceased to exist. Islam came as a good remedy for them particularly that refreshed their life, status and prestige in the society. Life long economic repercussions of widowhood, suicides and sati ceased for ever, women gained their exalted status. Islam did not forced *purdah*, only women belonging to aristocratic classes and castes observed it. Though Islam allowed the practice of polygamy with certain conditions and exceptions and not as a rule, it was never common among the Muslims of Kashmir. Similarly the practice of divorce, religiously allowed with certain obligations, on the part of husband, was not common in the valley of Kashmir. In reality the women in Kashmir in the past were caught in a paradoxical situation, while their social role was projected as minimal, they participated actively in social, economic and other activities. In fact, the institutional arrangement in the occupational structure of the valley was developed in such away, that male female, both with insiders and outsiders,

seemed must. Women belonging to both Hindu and Muslim communities have not responded to the processes in the same way. Sociologically speaking, as in the case of natural dynamics, these two communities have responded to the processes of change differently.

3.3.7 Changing position of women in kashmeri society :

The changing position of women in the society is associated with, social, economic, political and educational status of women both in rural and urban areas. The conditions of women in Kashmiri society, though changed from time to time, but modern changes started to cast their shadows from the beginning of twentieth century. Spread of education, social legislation, social mobility and improved dissemination of democratic ideals influenced the people of Kashmir. At the domestic level indigenous factors facilitated the change due to emerging political consciousness, expanding modern liberal education, social awareness and need for gainful employment created a situation for women to concern about their position and future anticipation.

At the exogeneous level, there was positive immitation, interaction and internationalization of modern norms of exposure and roles, and, subsequent adoption of free education, including technical and professional education and training in service sectors which provided primary impetus for women to rise in the social standard. The constitutional safeguards in political, economic and social rights of women brought about mass consciousness about career orientation, within as well as out side their domestic lives. This phenomena had a qualitative impact on the family life, especially in relation to the status and role of women. The planed development provided further impetus for women's

changing position in the Kashmiri society. Women had begun to take responsibility and decisions for their life and capitalize on their own potentials and merits, slowly breaking down all chauvinistic barriers.

The increased social and cultural mobility, motivation and interest of women, for performing modern social roles outside the home necessitated the subsequent employment in organized sectors because of the eligibility conditions to seek employment.

The increased employment opportunities of women in Kashmir, though resulted in their empowerment and emancipation. However, these changes are associated with the problems related to working women. Because of the clash between traditional values and modern roles, (values are traditionally held, but the roles are modernized which result in the conflict). Prominent among the problems of working women include child bearing, child rearing, marital maladjustment, harassments of women at public places and most grave problem of role conflict where working women do not make a compromise between her dual roles (domestic roles and professional roles).

To sum, it follows that traditionally in Kashmir, the women faced the problems of dependency, lower social status, domestic confinement and restrictions on social mobility and decision making etc. now, in the changing circumstances, women in Kashmir are subjected to another set of problems including role conflict, problem of children and marital disharmony. In these circumstances, the problems of role conflict is very acute which not only affect the victim but the family and society at large.

3.4 Culture of the Kashmir Society :Way of Living

Culture of the Kashmir, like the Indian culture is the product of variety of ideas, beliefs, values, rites, rituals, institutions and religions. It is not only a conglomeration of various ethnic, linguistic and regional collectivities but the meeting place of varied and conflicting cultures. It is the bundle of various moral, social, religious conventions, habits of dress, diet, dialect and cultural diffusions, popularly designated as “Kashmiriat”. The culture of Kashmir is thus a composite one, a synthetic pattern and cultural federation with unity in diversity. It is one of the miracles of history that the five millennia years old Kashmiri culture with its multicoloured pattern and fitness of things survives even today in spite of historical turmoils during the course of its historicity.

The culture of Kashmir is what came naturally, bred in the bone rather than conceived by the brain. The peculiarity of the Kashmeri culture, is the organization of the production, the structure of the family, the structure of institutions that govern social relationships, the characteristic form through which members of the society communicate in a structure of the feeling together. The way of life of Kashmiri people inhabiting the land makes their life worthwhile because of the organization of its society.

Right from the very ancient times, Kashmir had become a vibrant learning house of spiritual knowledge, a laboratory to nourish and to give shape to new thoughts and a place where scholars concoured, conversed and concurred to give ground rules for thinking processes, language, logic, aesthetics, religions, philosophies, music, dance and literature. The entire gamount of the Kashmeri culture is enshrined in the word “Kashmeriat”, “The lineage of [the] Kashmir people had given them distinctive looks; the fusion and

assimilation of varied faiths and cultures had resulted in their particular and specific ethnicity. The land, climate and the geography shaped the evolution of their particular ethnic profile. A common language bound them together into a distinct cultural groupings.⁵⁶ Further it means humangood, truth, freedom, wisdom, simplicity, hospitality, compassion, contemplation, worship, brotherhood and we feeling etc. This non-dualistic ideology is the cultural heritage of Kashmir preached by innumerable number of saints, savants, sages, Sufis and scholars who belonged to this garden of sages⁵⁷-Kashmir.

During the Aryan period, the rituals and injections of Veddas , were followed by Kashmiris. The purana of Kashmir known as “Nilamat purana”, “Raj Tarangani” written by Kashmiri pandit Kalhana, narrate the richness of Kashmiri culture in ancient time⁵⁸. The Aryans established a new culture and new modes of living that was in consonance with the local habitat. Since the prehistoric times, the valley of Kashmir was the abode of Shiva and Kashmir’s Shaivism is more rational than other Hindu philosophies, accepting the reality of the phenomenal world and synthesizes the realism of the west and idealism of the east.⁵⁹

Kashmir culture is what Kashmiries have achieved as a group in its collective struggle for social survival in response to the changing conditions. A study of the cultural loans reveals that Kashmiris have been taught by all those who came here to rule. However the people of the state have adapted an art of life, which is unique to them. They possess unique dress codes, food habits, customs, and rituals of birth, marriage and death and worship, their own style of housing, unique ways of working, occupations and leisure time activities.

Kashmiri culture was radically enriched during the Muslim period when it acquired all the glamour and sophistication of Iranian culture. The architecture, music, painting, literature, calligraphy, industries like shawls, carpets, silk, paper machine, silver work, copper work, wood work, book binding etc. in sum every aspect of life was revolutionized. Sociologically, cultural trade and cultural borrowing changed the social setup of the people of Kashmir. The influence of Sufism resulted in the well organized classical music of Kashmir called as “Sufiana Kalam”, (the sayings of Sufi saints). As regards the festivals and rituals , there are some commonalties. Distribution of “Tahar” the cooked yellow rice on festive occasions, the annual ‘urs’ or commemorative days of various saints, are celebrated jointly by all the ethnic groups with due reverence, that resulted in the cultural harmony in Kashmir valley. The inhabitants of Kashmir speak a distinct language called ‘Kaeshur’ or kashmeri which is an acculturated product of Indo-Aryan languages. Kashmir is the home of Panini - the father of Sanskrit grammer, Koka - the author of Koka shastra, and much can also be said about Kali das having being a kashmeri.⁶⁰

Kashmir became the cradle of cultures, which became the dominant message in the poetry of some of the greatest seers of unity in diversity such as Laleshwari and Nunda Rishi. Through out history, Kashmir has been the home of learning, issuing master pieces of history, poetry, romance fable and philosophy which have enriched the cultural heritage of Kashmir. With the dawn of new mellinium, the present day world possesses a synthetic culture which can be best called as “Global culture”. It brought a great uniformity in art, architute, dress, values, roles and attitudes all over the globe. The rigid and hardcore cultural processes have got diluted to a greater extent and kashmiri

culture is not an exception to this phenomena. Over period of time it has changed a great deal which shows the dynamic nature of the culture of Kashmir.

3.5 Ethnic Structure of Kashmir Valley:

Ethnic heterogeneity supplemented by cultural complexities is a 'Social fact' that prevails in the contemporary society of Kashmir. The society of Kashmir was formed through the processes of the accretion of foreign invaders, with subsequent dislocation of the original inhabitants-the nagas. The first recorded immigration of culturally distinct people into Kashmir was that of Aryans. The cultural accretions started with the arrival of Aryans, followed by Hindus, Persians, Mongols, Turks, Afghans, Muslims, Sikhs and Dogras. The influence of western intrusion practically the British colonial rule added new dimensions to the cultural fabric of Kashmir, which is evident from the social profiles of Kashmir. The strategic geographical locales of Kashmir are inhabited by diverse and different races, distinct in their dress, diet, dialect, customs, language and traditions, which provides Kashmir a multiethnic status.

There are four ethnic groups found in Kashmir valley, which are, Kashmiris, Dards, Hanjis and Gujjars.

3.5.1 Kashmeris : Kashmeris, the fair complexioned people are scattered through out the whole territory of Jammu and Kashmir, but largest concentration is found in the valley. Kashmiris are believed to belong either to Arayan race or decendants of kashyap reshi or immigrants from Turkey, Iran and Afganistan.

They are mostly tall, with dark eyes and narrow nose. The majority of Kashmiris are Muslims and few are Hindus. The Kashmiris are true to the faith and spirit of their religion they hold.

3.5.2 Dards: Dards, the main inhabitants of Dardistan occupying western Himalayas belong to Aryan stock. Dards are broad shouldered, moderately stout bodied people. They have black hairs and brown eyes. They are famous for their ferocious nature. Dards before embracing Islam, were followers of Buddhism and Hinduism in Kashmir.

Dards are graded having social hierarchy as:

- 1) Rennu (which is a reading class)
- 2) Shins (Religious sect)
- 3) Yashkun (Cultivators)
- 4) Dum (Menial workers)

3.5.3 Hanjis: Hanjis constitute a significant ethnic group in Kashmir who are located in the vicinity of water bodies. They claim either to be the descendants of prophet Noh or immigrants from Sri Lanka. The Hanjis are the boat men of Kashmir. The entire ethnic group of Hanjis in Kashmir are Muslim followers of both Sunni and Shia sects. Before conversion into Islam, they were Kshatriyas. Hanjis are socially hierarchical in respect of occupation and social setup as :

- 1) Demb Hanz (Vegetable growers)
- 2) Gari Hanz (Waternut growers)
- 3) Gad-Hanz (Fishermen)
- 4) Mata Hanz (Wood dealers)
- 5) Dunga Hanz (Owners of passenger boats)
- 6) Haka Hanz (Wood collectors from water bodies)

- 7) Shikara Hanz (Who play Shikara boats)
- 8) House boat Hanz (Owners of house boats)
- 9) Bahatchi Hanz (Who live in Bahatch boats)

3.5.4 Gujjars and Bakarwals : Gujjars and Bakarwals constitute the significant ethnic category who are generally nomadic in character. They are believed to be immigrants from Georgia, a territory lying between the Black and the Caspian sea and are said to have entered the sub continent through Khyber pass and then migrated to valley of Kashmir.

Gujjars and Bakarwals are strong and stout bodied race speaking Gujri language, few are cultivators of dry crops like maize and pulses while, majority of them observe transhumance between southern slopes of the Siwaliks and Margs of the middle Himalayas. They are cattle sheep rearers.

3.6 Economy and Society in Kashmir :

Economic needs and activities are fundamental in society and remain all pervasive in their effects on social life. The acquisition of basic needs of food, shelter and clothing and use of these influences the family life and the kind and size of community. The small sized community is associated with hunting culture, large extended family in agricultural societies and modern family in industrial societies.

Society of Kashmir is essentially an agricultural one. Most of the people are directly and indirectly associated with the agriculture sector. About 80 percent of the people are engaged in agriculture practices as full time agriculturalists. Large tracts of land, pastures, drylands and abundance of water sustain agriculture economy in the valley. The main source of production is land, on which two types of crops are cultured, kharif crops and Rabi crop. The

chief kharif crops (Autumn crops) are rice, maize, cotton, millets and pulses. The Rabi crops (Spring crops) include wheat, peas, bean, mustards, opium, vegetables and flax.

The Kashmiri economy especially village economy, was a self sufficient unit. There has been harmonious inter-relationships between the farmers and other servicing groups, who have all been connected with the economic activities, contribute their share individually as well as collectively at the time of harvest received their due shares, that sustained the economic system of the village. There had been exchange of commodities between the villagers in the market and villages. Goods were exchanged for goods due to the non availability of money. But since the introduction of money economy and modern agricultural goods and implements things have changed a lot. The substantial type of agriculture has paved way for surplus production, there is demand and supply factor mediated by money economy. There is no landlordism in Kashmir because of the land reforms, though many people own large patches of land holdings who let their lands on lease to the non agricultural or petty farmers and share the produce at harvest.

The full-fledged industrial sector is absent in Kashmir valley. There are not big industrial establishments, however certain centers of industrial activity are present in the urban areas. The chief industrial units include the manufacture of shawls, Sliks, Woolen cloths, Paper and papier machie articles, wood carving, stone works, glass blowing, Gold beating and willow work. There is also boat making industry and their building has been one of the important occupations of the people of Kashmir.

The fruit industry of Kashmir is well known all over, large no of people are associated with it, who are related with trade and transport of fruits .The chief centers of trade and commerce are the urban areas of Srinagar, Anantnag, Sopore, Shopian, and Kulgam, where some specialized centres of flourishing cottage industries are also located .

3.7 Society and Religion in Kashmir :

The people of Kashmir are God fearing, followers of different faiths, belief systems, emotional attitudes and practices regarding the ultimate meaning of life. The two major religious communities are Hindus and Muslims but Sikhs, Christians and Buddhists are also found in the valley .The Hindus of the valley are followers of shaivism ,it has two elements the shuddha vidya (Pure knowledge) and the Aishwarya,(The lordship). Among Hindus the top class comprise of Brahmans and the lower class was constituted by kirates, nisadas, domas and chandalas etc. Professionally the Brahmans pursued their usual functions of teaching and performance of socio-religious rites and ceremonies. The priests in temples (Temple presets) lived upon the revenue collected from the donated land to temple by the villagers, beside they received the gifts, cash and kind from people and kings. They also occupied the military and civil posts in the society. The Kirates and the nisadas used to live chiefly by hunting , the dombas earned by singing and dancing and other menial works, while as chanadals lived by fighting, working as royal guards men, watchmen and executioners. The Hindus of the valley also follow vaishnoism and worship the serpents too. Kashmiri Hindu Brahmins are popularly called

as pandits who are internally divided into large number of gotras. The Hindus comprise 10-12 percent of the total population of Kashmir.

The Muslims of the valley constitute about 85 percent of its population. Most of the kashmiri Muslims are converts, but there are some categories who claim themselves as the decedents of Arabia and consider themselves as the original inhabitants of the valley. Muslims of the valley belong to Shia and Sunni sects, besides they are the followers of Sufism. Among the Muslims, Shaikhs, Syeds and Pirzads etc are highly respectable due to their higher social status. These categories like the Brahmins cater the religious needs of the people by performing priestly functions. They receive gifts and donations from the villagers. The Shias are internally organized into endogamous jatis, among whom they arrange marriages. Muslim Sunni of valley do make differences between superiors and inferiors while arranging the marriages, especially the marriage of a daughter.

The Buddhism which was the major religion of Kashmir in the past, now exists in the Ladakh region. The Buddhism of Ladakh is called Tantaryan Buddhism or Lamaism.

There is small number of Sikhs in the valley about 1 percent concentrated in Tral, Khiram and Anantnag. The Sikhs of the valley were originally brahmins who migrated from Punjab and embraced Sikhism during Sikh rule, Sikhs claim to invade valley along with the army of Ranjeet Singh during the Afgan rule.

Table 3.1**Distribution of Religious population of Urban Kashmir**

S.No	District	Hindus	Sikhs	Muslims	Christians	Buddhists	Jaines	Total
1	2	3	4	5	6	7	8	9
1	Anantnag	24731	3863	627726	36	---	--	656356
2	Pulwama	10096	6568	387414	--	--	--	404078
3	Srinagar	59449	6334	642106	209	0	54	708152
4	Budgam	9642	5158	352355	96	176	--	367427
5	Baramullah	13513	9806	646707	106	11	8	670151
6	Kupwara	6647	1448	320629	19	2	---	328745
7	Total	124081	33181	2976942	472	196	70	3134918

Source:- Digest of Statistics, Directorate of Economics and statistics, Planning and Development department, Jammu and Kashmir Government; 1997-98.

3.8 Neighbourhood living patterns: Hindu, Muslim and Sikh harmony:

The society of Kashmir is not only a cultural federation but ethnic federation too, over a period of time the rich culturo-historical heritage maintained the socio-cultural harmony known as “Kashmeriat”, which is manifest in the collective feeling among diverse religious groups. The harmonious cultural properties have played a crucial role in the maintenance of precedence over psychic attitudes of individuality and identity crisis among diverse group. The sets of these associative properties are rooted in the sources of collective possessions to maintain Socio-cultural unity in diversity. The notions of duality, social stigmatization, cleavage and cluster formation are not applicable in the context of Kashmir. Hindus and Muslims have owner tennat relations with each other.

The living patterns of Muslim and Hindus as well Sikhs are interpersonal relationships which gives them security, and opportunities for the exchange of things as mutual obligations. The attendance at each other's festivals marriages and other ceremonies exhibit the flexibility to develop intimate relationships with each other. Mutual love, spirit of fraternity have been the cementing forces to reinforce the reciprocate sense of responsibility to maintain collective identity with out suppression of individuality and freedom in Kashmir. This unity in diversity as well as toleration is the historical hall mark of Kashmiri society. The unifying dialect, dress and diet emphasizes the unity, the teachings of sufi saints of Kashmir, attendance at their shrines by all community's people, the literary traditions of Kashmir, interdependence at different important occasions of social life etc. averded adjustments and compromises. People of Kashmir need continue faith to support each other during extreme distress and traumatic experiences to patronize the longer lasting cultural harmony in the present challenging circumstances.

3.9 Urban Kashmir :A Profile

The state of Jammu and Kashmir, with three distinct physiographic and climatic regions of Jammu, Kashmir and Ladakh vary in terms of population concentration in rural and urban areas. The main factors responsible for this uneven distribution of the population are relief, climate, trade, transport and socio-economic opportunities. As is the case with India, the state of Jammu and Kashmir also registered a marked increase in its population. The population of the state according to 2001 A.D. census is 10069917 persons which accounts nearly one percent (0.98 percent) of the total Indian population .In terms of decadal variation in growth rate, the state has shown a decline from 30.34

percent in 1981-1991 A.D. to 29.04 percent in 1991-2001 A.D., which may be either due to error in estimation⁶¹ or due to the disturbance and population control methods. The fact remains however, that judged by the national yard stick, the state population do not make an impressive total and accordingly state rank 19th in the population size among the states of India. But the growth rate for the decade 1991-2001 A.D. worked out to be 29.04 percent is much higher than the all India growth rate of 21.34 percent for current census. There are clear figures that the population of state has crossed one crore, setting off a virtual consumer explosion in the face of meager resources of the state. The population of the state is distributed over 14 districts 59 tehsils, 121 community development blocks, which is further delimited into 2661 panchayats, 75 urban areas (including 7 urban agglomerations consisting of Srinagar, Baramullah, Sopore, Anantnag, Udhampur, Kathua and Jammu, and 6652 village settlements). Of the 14 districts, 4 districts Jammu, Srinagar, Anantnag and Baramullah constitute half of the state's population which is, 5147176 (51.11 percent). The most populous district of the state is Jammu inhabiting 15.61 percent of the total population of state, followed by Srinagar 12.30 percent, Anantnag 11.62 percent and Baramullah 11.59 percent. The pattern of population distribution in the state shows change at 2001 A.D. census in respect of few districts than that of 1991 A.D. status; which are; Anantnag district surpassed Baramullah and enhanced its position from fourth to third place, while as Baramullah drifted to fourth position from third. Similarly the Kupwara District enhanced its rank while Pulwama and Budgam lost their higher positions at 2001 A.D. census, the position of other districts remained the same.

The population of the state according to 2001 A.D. reveals that Kargil is least populated (115227 persons) and Jammu is highly populated (1571911 persons), and no other district has touched one million mark.

Jammu province with six districts accounts for 43.65 percent of the total population of state and the Kashmir province with eight districts including Leh and Kargil account for 56.35 percent of the state's total population. Out of the total population of Jammu province, Jammu district alone accounts for 35.76 percent, second most populated district is Udhampur and least populated is Poonch.

Out of the eight districts of Kashmir province, three districts, Srinagar, Anantnag and Baramullah combinedly form 63.01 percent of the total population of the province. These three districts are also the main areas of socio-economic activities.

Out of the total population of state females account for 47.36 percent. While male's share being 52.46 percent. Among the four most populated districts of state females together comprise of 47.21 percent. District wise female population with percentage of 47.95 is the highest in Anantnag, followed by Baramullah 47.62 percent, Jammu 46.84 percent and Srinagar 46.56 percent.

According to 2001 A.D. census the total literacy rate of the state is 54.46 percent. The female literacy rate is 41.82 percent and that of males is 65.75 percent. The district wise literacy rate shows a wide variation which is lowest 39.54 percent in Budgam and highest 77.30 percent in Jammu. Eight districts of the state have registered more than 50 percent literacy; which are; Udhampur 54.16 percent, Poonch 51.7 percent, Rajauri 57.65 percent, Jammu 77.30

percent, Kathua 65.29 percent, Srinagar 59.31 percent, Leh 62.24 percent and Kargil 58.21 percent .Doda has 46.92 percent Budgam 39.54 percent (Being at the bottom), Kupwara 40.80 percent, Anantnag 44.10 percent, Baramullah 44.57 percent and Pulwama 47.35 percent.

The proportion of rural-urban population has shown 3.83 percent tilt towards the urban population. The rural population constitutes 75.12 percent of the total population while as urban population has gone from 21.05 percent to 24.88 percent in 2001 A.D. census. The urbanization ratio of state being 24.88 percent.

The state has added 98.77 percent in its urban population during the last two decades while rural population increased by 60.03 percent. This is indicative of the fact that during last two decades more urbanization has taken place and the people from rural areas preferred to migrate towards the towns .The reasons for migration are those of employment, education trade of commerce and insecurity in villages due to turmoil. The seventeen new urban areas constitute 1.08 percent of the total population out of 3.83percent and the remaining 2.75 percent are motivated by pull factors from the urban areas .

Srinagar urban agglomeration with the population of 971357 has the highest urban population in the state spread over two neighboring districts, which are; Budgam and Pulwama. Next is the Jammu urban agglomeration which has the population of 607642 confined to its district territorial limits only.

The total population of the Kashmir region consisting of six districts, which are; Srinagar, Anantnag, Kupwara, Pulwama, Budgam, and Baramullah

comprise of 544 1341 persons which form 54.03 percent of the total population of the state. The urban population of the Kashmir region consists of 1464946 persons which constitute 26.92 percent of the total regional population. The total population of the women in urban Kashmir is 671709 which is 45.80 percent. Among the women of urban Kashmir 9.25 percent are working women. The total number of working women in organised sector in urban Kashmir is 33352 which form 53.72 percent of the total working women in the urban Kashmir, however the total work participation of the state is 36.6 percent where male participation consist of 47.9 percent and female participation is only 22 percent. Srinagar District as the highest urban population with 930136 persons consisting 78.59 percent of the total population of District, while as Kapwara ranks lowest with an urban population ratio of 3.96 percent to the District's population.

Urban Profile of Jammu and Kashmir:

- ❑ Jammu and Kashmir is most urbanized among the hilly states
- ❑ Urban population of the state has grown from 7.4 percent in 1901 A.D. to 24.8 percent in 2001 A.D.
- ❑ Urban growth during 1981-2001 A.D. (98.4 percent) was higher than the national average (64.2 percent).
- ❑ Rural migration contributed 46.8 percent of urban growth compared to national average of 40.1 percent .
- ❑ Spatial growth of cities out-pacing their demographic growth.

Table 3.2**Urban growth of Jammu and Kashmir**

Year	Towns	Total pop.	Urban pop.	Percent share
1901	2	2,139,362	153,748	7.42
1911	45	2,292,535	263,518	11.71
1921	29	2,424,359	267,754	11.04
1931	31	2,870,208	317,805	15.39
1941	32	2,946,728	386,565	13.12
1951	25	3,253,852	457,213	14.05
1961	43	3,560,976	593,315	16.66
1971	45	4,616,632	858,221	18.69
1981	58	5,987,389	1,260,403	21.05
1991	--	-----	-----	-----
2001	75	10,069,917	2,505,309	24.88

Table 3.3**Size-class Distribution of Towns**

Class	population range	Total	Jammu	Kashmir
Class I	Above 1,00,000	2	1	1
Class II	50,00 to 1,00,000	5	2	3
Class III	25,001 to 50,000	9	7	2
Class IV	10,001 to 25,000	15	2	13
Class V	5,000 to 10,000	21	11	10
Class VI	Below 5,000	17	11	6
All Clases	All sizes	69	34	35

Source : Table 3.2 & Table 3.3 : Census of India, 2001, Registrar General and Census Commissioner, India, Govt. of India.

Note : Census was not conducted in 1991 due to turmoil in Jammu and Kashmir

Urban Morphology

- The state has 69 notified urban areas, 34 in Jammu and 35 in Kashmir Divisions.
- 52 urban areas were notified after independence.
- These account for only 22.5percent of the population.
- Srinagar and Jammu are the focal point of urbanization and form about 50.8 percent of the total urban population of the state.
- Srinagar is a metro city, Jammu a Class I city and the rest range between Class II to VI towns.

Table 3.4

Population Profile of the state of Jammu and Kashmir 2001 Census

India/ State	Population 2001			Decadal increase 1991-2001	% of urban population	Sex ratio	Literacy rate		
	Persons	Males	Females				Persons	Males	Females
2	3	4	5	6	7	8	9	10	11
India	1027015247	531277078	495738169	21.34	27.78	933	65.38	75.85	54.16
Jammu and Kashmir	10069917	5300574	4769343	29.04	24.88	900	54.46	65.74	41.82

Source: Census of India 2001 , Registrar General and census commissioner India , Govt. of India .

Table 3.5

Population profile of Kashmir Region, 2001 Census.

State/ region	Total/ Rural/ Urban	Population ,2001			% share in total population	Decadal increase in 1991-2000	% of Urban population	Sex ratio	Literacy rate		
		Persons	Males	Females					Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Jammu and Kashmir	Total	10069917	5300574	4769343	100.00	29.04	24.88	900	54.46	65.74	41.28
	Rural	7564608	3925846	3638762					48.22	48.22	35.09
	Urban	2505309	1374728	1130581					72.17	80.3	62.22
Srinagar	Total	1183493	633360	550133	21.75	31.45	78.59	871	59.18	68.85	47.97
	Rural	253357	131633	121724					36.06	47.32	23.73
	Urban	930136	501727	428409					65.09	74.16	54.40
Baramullah	Total	1166722	611131	555591	21.44	31.18	16.94	909	44.57	56.39	31.42
	Rural	969048	504445	464603					41.00	53.06	27.79
	Urban	197674	106686	90988					61.24	71.38	49.14
Anantnag	Total	1170013	608720	561293	21.50	32.70	14.40	922	44.10	55.56	31.51
	Rural	1001528	516825	484703					41.04	52.37	28.80
	Urban	168485	91895	76590					61.50	72.62	47.93
Pulwama	Total	648726	334606	314156	11.92	24.49	10.72	938	47.76	59.24	35.40
	Rural	579185	296973	282212					45.78	57.09	33.77
	Urban	69577	37633	31944					63.57	75.59	49.24
Badgam	Total	6323328	329717	302621	11.62	26.50	11.66	918	40.94	52.51	28.14
	Rural	558599	288625	269974					38.09	49.46	25.78
	Urban	73739	41092	32647					57.11	72.83	46.87
Kupwara	Total	640013	331783	308230	11.76	38.59	3.95	929	40.80	53.55	26.83
	Rural	614678	316949	297729					39.84	52.54	26.10
	Urban	25332	14834	10501					62.88	73.82	46.81

Source: Censuses of India ,2001, Registrar General and census Commissioner India, Govt. of India.

*Kashmir region consists of 6 Districts, Srinagar, Baramullah, Anantnag, Pulwama, Budgam and Kupwara.

Table 3.6**Percentage Decadal variation in population since 1971 for state and districts.**

S.No	State /Districts	Percentage decadal variation		
		1971-1981	1981-1991	1991-2001
1	2	3	4	5
	Jammu and Kashmir	29.69	30.34	29.04
1	Kupwara	27.51	40.47	38.59
2	Baramullah	30.82	32.72	31.18
3	Srinagar	25.52	33.02	31.45
4	Badgam	36.51	27.81	26.50
5	Pulwama	28.62	25.69	24.49
6	Anantnag	26.68	34.33	32.70
7	Ladakh	31.78	31.91	30.42
8	Kargil	23.58	32.89	31.39
9	Doda	24.27	28.09	26.76
10	Udhampur	32.37	28.32	29.95
11	Punch	31.27	29.40	28.08
12	Rajauri	39.16	26.38	25.19
13	Jammu	30.16	29.78	28.39
14	Kathwa	32.91	21.94	20.91

Source: Censuses of India 2001 ,Series -2 ,Jammu and Kashmir , Paper -1 of 2001,
Director of censuses operations ,Jammu And Kashmir.

Note:- 1991 population figures are interpolated as no census was conducted in the
state in 1991 .

Table 3.7**Ranking of Districts by population Size in 1991 and 2001 censuses**

Rank in 2001	Districts	pop.2001	%age to total pop. of state 2001	Population 1991	%age to total pop.of state1991	rank in 1991
1	2	3	4	5	6	7
1	Jammu	1571911	15.61	1224300	15.69	1
2	Srinagar	1238530	12.30	942200	12.07	2
3	Anantnag	1170013	11.62	881700	11.30	3
4	Baramullah	1166722	11.59	889400	11.40	4
5	Udhampur	738965	7.34	582100	7.46	5
6	Doda	690474	6.86	544700	6.98	6
7	Kupwara	640013	6.35	461800	5.92	7
8	Pulwama	632295	6.28	507900	6.51	8
9	Badgam	593768	5.90	469400	6.01	9
10	Kathua	544206	5.40	450100	5.77	10
11	Rajauri	478595	4.75	382300	4.90	11
12	Punch	371561	3.69	290100	3.72	12
13	Ladakh	117637	1.17	90200	1.15	13
14	Kargil	115227	1.14	87800	1.12	14

Source: Census, 2001, Regestar General census commissioner India, GOI

Note: 1991 census was not conducted in the state of J&K due to disturbance and thus pop. figures are interpolated

Table 3.8

Region wise break up of pop.during1981&2001, census in terms absolute figures & percentage share in total Population of J&K state

S.No	Region	Pop.1981cen sus	%age share in total pop.	Pop.2001 census	Percentage share in total pop.
1	2	3	4	5	6
1	Kashmir	3134904	52.36	5441341	54.04
2	Jammu	2718113	52.40	4395712	43.65
3	Ladakh	134372	2.25	232864	2.31
4	total	5987389	100.00	10069917	100.00

Source:- Census,1981 & census 2001, Registrar General & census commissioner India, govt. of India, 2001, census.

*1991,census was not conducted in the state of J&K due to disturbance.

Table 3.9**Total pop, total workers main workers, marginal workers & non workers:****India & J&K by residence & sex: 2001**

India/State	Total / rural / Urban	Persons / males / Females	Total Population	Workers			Non- workers
				total Workers	Main workers	Marginal Workers	
1	2	3	4	5	6	7	8
India	Total	Persons	1025251059	402512190	313173394	89338796	622738869
		Males	530422415	275463736	240520672	343943064	254958679
		Females	494828644	127048454	72652722	54395732	367780190
	Rural	Persons	740255371	310655339	229672348	80982991	429600032
		Males	380438194	199199602	169333233	29866369	181238592
		Females	359817177	111455737	60339115	51116622	248361440
	Urban	Persons	284995688	91856851	83501046	8355805	193138837
		Males	149984221	76264134	71187439	5076695	73720087
		Females	135011467	15592717	12313607	3279110	119418750
J&K	Total	Persons	10069917	3688875	2536509	1152366	6381042
		Males	5300574	2641348	2189225	452123	2659226
		Females	4769343	1047527	347284	700243	3721816
	Rural	Persons	7564608	2869319	1798722	1070597	4695289
		Males	3925846	1929238	1520448	408790	1996608
		Females	3638762	940081	278274	661807	2698681
	Urban	Persons	2505309	819556	737787	81769	1685753
		Males	1374728	712110	668777	43333	662618
		Females	1130581	107446	69010	38436	1023135

Source:- Census of India 2001, series – 2 , Director of Census Operation, J&K, Govt. of India .

Table 3.10**Population profile of Urban Kashmir Census 2001**

S.No	Description	Population	Percentage share in population
1	2	3	4
1	Total population of the J&K state	10069917	100.00
2	Total population of Kashmir region	5441341	54.03
3	Total Urban population of Kashmir region	1464946	26.92
4	Total population of woman in urban Kashmir	671079	45.80
5	Total population of working woman in urban Kashmir	62094	9.25
6	population of woman in organized sector in urban Kashmir.	33352	53.72

Source:- Census of India 2001, Registrar General and Census Commissioner India, Govt. of India.

Calculation of Percentage share in population:-

- Percentage share in population = Population of state /

$$\frac{\text{Total Population of state} \times 100}{10069917/100699177 \times 100} = 100\%$$
- Population of Kashmir Region / Total Population of state X 100

$$= 5441341/10069917 \times 100 = 54.03 \%$$
- Urban population of Kashmir / Total population of Kashmir Region X 100

$$= 1464946/5441341 \times 100 = 26.92 \%$$
- Population of women in Urban Kashmir/

$$\frac{\text{Total Urban population of Kashmir} \times 100}{671079/1464946 \times 100} = 45.80 \%$$
- Population of working women in Urban Kashmir /

$$\frac{\text{Total population of women in Urban Kashmir} \times 100}{62094/671079 \times 100} = 9.25 \%$$
- Population of working women in organized sector./

$$\frac{\text{Population of working women in Urban Kashmir} \times 100}{33352/671079 \times 100} = 53.72\%$$

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Chapter IV

SOCIO-ECONOMIC BACKGROUND OF WORKING WOMEN: EMPIRICAL ANALYSIS AND INTERPRETATION

- 4.1 Socio-economic Background of the Respondents
- 4.2 Structural Variables
 - 4.2.1 Age of the respondents
 - 4.2.2 Working experience
 - 4.2.3 Marital status
 - 4.2.4 Family of orientation : The children
 - 4.2.5 Family size of respondents
 - 4.2.6 Family type of respondents
 - 4.2.7 Sectoral distribution of respondents
 - 4.2.8 Rural-Urban composition of respondents
- 4.3 Demographic factors and role of demographic variables
- 4.4 Factors in Women's Employment
- 4.5 Conditionality leading to Employment of Women
- 4.6 Sociological Interpretations

Socio –Economic Background of Working Women: Empirical Analysis and Interpretation

4.1 Socio-Economic Background of the Respondents :

Sociology, among all social, sciences enjoys the distinction of having direct relation with the study of human relationships in society. It concerns itself with the studying and analysing the process of socialization beginning within the family and leading upto complex institutions. The major thrust of the sociologists in the present century has been to understand how these relationships are systematized in human societies, How and to what extent social structures are sustained and how the social dynamics operate. Among the important social relationships studied, are those that prevail within the family system, between the sexes, spouses, parents, children, in the organizational setting between the family and larger social groupings. These relationships are analysed with respect to the factors that coherently determine the socio-economic background of the individual.

Socio-economic background is the comprehensive term which collectively refers to such elements as family background, educational, occupational, class, caste, income levels and marital background of the members of society. The management of the variables becomes difficult not only because of their multiplicity but also because of their relative and overlapping nature.

In the present study a number of characteristics such as age, education, religion, marital status, rural urban background, family size and income etc. are taken into consideration to know the social background of working women. The parents are the significant others for the respondents serving both

as role models and personal referents. The present study shows that majority of the working women come from families in which at least one of the parents is educated and employed. An insignificant number of respondents come from illiterate parental background. These respondents are advanced in terms of social and economic status. The Educational profile of the respondents reveals that they are all educated up to the standards of their employment or occupation they are holding. The data (Table 4.1) shows that 7.8 percent of the respondents are matriculates, 19.6 percent are senior secondary, 37.3 percent are graduates, 21.6 percent are post-graduates, 2.8 percent are doctorate, 7.8 percent have diploma in nursing, 3.1 percent are having diploma in cutting and tailoring.

Table 4.1

Distribution of the Educational Background of Respondents

SNo	Level of Education	No. of Respondents	Percentage
1	2	3	4
1	High School	20	7.8
2	Higher Secondary	50	19.6
3	Graduate	95	37.3
4	Post Graduate	55	21.6
5	Doctrate	7	2.8
6	Diploma Nursing	20	7.8
7	Diploma cutting and Tailoring	8	3.1
8	Any other	0	0
9	Total	255	100.00

Regarding the income distribution of the respondents, the data (Table 4.2) shows that 23.1 percent of the respondents have the monthly income of Rs. 4000-5000, 12.2 percent have Rs. 5001-6000, 38.4 percent have Rs. 6001-7000, 11.8 percent have Rs. 7001-8000, 8.2 percent have 8001-9000, and only 6.3 percent respondents have their incomes above Rs. 9000/-.

Table 4.2

Monthly Income of Respondents

S.No	Monthly income in Rs	No. of Respondents	Percentage
1.	2	3	4
1.	Rs. 4000-5000	59	23.1
2.	Rs.5001-6000	31	12.2
3.	Rs. 6001-7000	98	38.4
4.	Rs. 7001-8000	30	11.8
5.	Rs. 8001-9000	21	8.2
6.	Rs. 9001 above	16	6.3
7.	Total	255	100.00

As the level of education indicates the type of occupation one enters or chooses which in turn describes the personal as well as available opportunities in the employment market. Respondents are asked about the selection and choices of occupations they are holding. The data (Table 4.3) reveals that 19.6 percent of the respondents choose their occupations because of being closer to their localities, 31.8 percent have no other option, 24.3 percent are personally

interested, 14.3 are technically qualified and 9.8 percent respondents have their family orientation for entering into their respective occupations.

Table 4.3

Distribution of the Selection and Choice of Occupation by Respondents

S.NO	Choice category	No. of respondents	Percentage
1	2	3	4
1	Closer to locality	50	19.6
2	Nothing better available	81	31.8
3	Personal interest	62	24.3
4	Technical qualification	37	14.3
5	Family background	25	9.8
6	Any other	-	-
7	Total	255	100.00

Assessing the educational levels of the respondent's parents, it is evident that mothers of 9.8 percent of the respondents and fathers of 0.4 percent of the respondents are illiterate. The data (Table 4.4) shows that mothers of 31.4 percent respondents and fathers of 32.5 percent respondents are not very high in educational qualification. They have either studied upto matriculation or intermediate levels. At higher level 44.3 percent fathers of the respondents have completed college education and 22.8 percent have gone to university, as compared with the educational level of the respondent's mothers who have 34.1 percent college education and 24.7 percent have gone to university level. The study also notes that there is not any significant difference between Hindu and Muslim respondents. So far as their parental educational background is concerned this shows that respondents come from comparatively similar well-to-do families.

Table 4.4

Distribution of the Educational Level of Respondent's Parents

District	Kupwara				Baramullah				Srinagar				Badgam				Pulwama				Anantnag				Total			
2	3				4				5				6				7				8				9			
	H		M		H	M	H	M	H	M	H	M	H	M	H	M	H	M	H	M	R							
Education	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF	NM	NF				
Illiterate	-	-	1	-	-	3	1	5	-	7	-	-	-	1	-	2	-	2	-	3	-	25	1					
School	1	-	1	-	5	4	2	25	28	21	24	2	3	3	2	3	3	6	7	7	6	80	83					
College	-	1	-	1	14	9	15	21	26	30	32	2	2	2	3	2	4	2	5	2	7	87	113					
University	-	-	-	1	2	3	2	-	21	18	24	26	1	-	1	1	1	6	4	5	4	63	58					
Another	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-					
Total	3				39				154				12				14				33				255		255	

Notes: -

H = Hindu women

M = Muslim women

R = Respondents

NM = No. of Mother.

NF = No. of Father

Since the level of education influences the kind of occupation one takes up, the study of parent's occupation of the respondents becomes very important in determining the background conditions of the individual. The study shows (Table 4.5) that at least one of the parents of the respondents is or are employed in public and private sectors or elsewhere managed a good business. There is only one Muslim respondents whose father is illiterate but a big farmer.

Table 4.5

Occupational Status of Respondent's parents

S.No.	District	Kupwara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total	
1	2	3		4		5		6		7		8		9	
1	Occupationz	F	M	F	M	F	M	F	M	F	M	F	M	NF	NM
2	Employed	2	2	20	18	102	71	8	8	9	8	28	8	169	115
3	Un-employed	1	1	19	21	52	83	4	4	5	6	5	25	86	140
4	Total	3		39		154		12		14		33		255	255

Notes:

F = Fathers of respondents

M = Mothers of respondents

NF = Total no of respondent's Fathers

NM = Total no of respondent's Mothers.

Besides level, of education and occupation, income of the respondent's parents is the other determining factor of social background which is closely related with the level of education and type of occupation one take up. As a result the differences in education and occupation are carried over to the differences in income. Even Indu Menon¹, who began her study with the assumption of the inherently conservative character of Muslim father, has recognised that income of the parents significantly determines the educational level of the girls and perhaps subsequently the type of occupation. Her study shows:

“52 percent of the Muslim women belonging to income group below rupees 150/- were illiterate. In this income group only 1 percent had high school education and above. On the other hand, those with income group of rupees 750/- account for only 16 percent of the illiterates but they account for 51 percent of the high school of the above group”.

Shibani Roy², found a positive correlation between the economic status and educational qualification of the Muslim women. She says :

“That 32 percent of the literacy in the sample is confined to the low income group,....., the maximum frequency of 45.63 percent being found in the lowest income group. The frequency of college education is high, 53.85 percent in the higher income group, while it gradually decreases with the decrease in income and it became 27.18 percent in the lowest income group”.

This correlation of income group with education holds true not only for Muslim but for the Hindu women too. It also shows that religiousity of either Hindus or Muslims is not a cogent explanation for their educational backwardness and subsequently low involvement.

Social background of the individual is also influenced by family size. Quoting many studies, Boocock³ says that family size is closely related to the educational attainment and thereafter to enter into job.

In response to our question, “Why did you go in for job?” The respondents provide a variety of answers. The majority of the respondents indicate that taking a job is out of gross necessity in order to have economic independence and to better the status”.

In analysing the social support for professional career of working women, two distinct dimensions seem important: the attitude of their significant others and also the importance of these attitudes towards themselves. In response to the question of social support from family members, respondents reveal that in the family of orientation and family of procreation, father, mother and husband respectively are the potential support to their ambition of going in for job. While comparing this support faced by both Hindu and Muslim working women, no significant difference was found between the two communities.

Every one in the society has some role models to follow or to imitate. Whatever an individual does is either influenced or clearly reflects what he/she has learnt from, persons who mean much to him / her –those who are, to put it sociologically significant others. Women who enter into job, work or profession does so inspite of social structure in which they are placed. Why is it that some enter into labour market and others do not. This is where the role models play their part. Respondents are asked to mention two persons who encouraged them to go in for job in preferential order. The analysis of the data (Table 4.6) shows that majority of the respondents check father (33.7 percent),

friend (23.4 percent), teachers (18.4 percent) and mother (17.3 percent). Only 0.7 percent check husband. This later response come from those working women who persued higher university education after marriage. Without husband's support and active encouragement ,these respondents felt that they would not have been able to carry out their career and professional work outside the home. Community-wise analysis do not show any significant variation.

Table 4.6

Distribution of Role Models of the Respondents

S.No	District	Kupwara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1	2	3		4		5		6		7		8		9
1	Role models	H	M	H	M	H	M	H	M	H	M	H	M	R
2	Father	1	1	8	3	25	28	2	2	2	1	7	6	86
3	Mother	-	-	7	2	10	11	2	1	2	2	3	4	44
4	Husband	-	-	-	2	7	3	1	-	-	1	2	1	17
5	Friend	-	-	3	6	18	20	-	3	2	3	2	4	61
6	Teacher	-	1	3	5	12	20	-	1	-	1	2	2	47
7	Total	3		39		154		12		14		33		255

Notes -

H = Hindus woman
M = Muslims woman
R = Respondents

It is found that a significant relationship exists between taking up a job prior to/after marriage in relation to role models. Thus for those taking up a job before marriage, their significant others include father, friend and mother. For

those taking of job after marriage, the husband's attitude is much more important than the attitude of their parents in-law.

The value of material comfort would seem to be the dominant motive for women to work outside the domestic sphere. Studies have shown that most women resorted to job out of gross necessity because they need money to supplement the family income both in the family of orientation if they are unmarried, and in their own family after they are married.⁴

Table 4.7

Distribution of Respondents Motives for Working

S.No	District	Kupwara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1	2	3		4		5		6		7		8		9
1	Reasons	H	M	H	M	H	M	H	M	H	M	H	M	R
2	For better status	1	-	4	3	15	20	1	2	2	2	3	5	58
3	Get a good spouse	-	1	7	2	20	17	2	1	1	1	2	2	56
4	Gross necessity	-	-	8	5	16	23	1	2	1	2	2	2	62
5	Economic independence	-	1	2	4	9	12	1	1	1	2	5	6	44
6	Supplementing family	-	-	-	4	12	10	-	1	1	1	4	2	35
7	Total	3		39		154		12		14		33		255

Notes -

- H = Hindus woman
M = Muslims woman
R = Respondents

In present study (Table 4.7) 24.3 percent respondents cite for economic necessity, 17.3 percent for economic independence, 13.7 percent cite for supplementing the family income. Women respondents agree that their earning is crucial because it helps the house hold to raise above the minimum survival level. Women respondents argue that their earning helps in order to earn extras, to cover the educational expenses of their children, arrange good standard of life, building good house to live and managing domestic comfort. However 22.7 percent respondents report a feeling of better status conditions while 22 percent unmarried respondents want to meet the marriage expenses by earning. In the present study it is found that beyond material reasons women work out side the home for the accomplishment of career, to make use to higher education so as to achieve a status of one's own and to while away the time till getting married.

Why it is that majority of women select specific professions or within a profession, specific specialization. It has been noted that teaching is popular with unmarried and married women but practically in the later due to comparatively limited hours of work.⁵ In Kashmir and elsewhere, teaching job, generally, enables women to devote relatively more time for children, husband and family, than do the other jobs. When enquired as to which professions are specific and suitable for women; an overwhelming majority (37.7 percent) indicate that teaching is suitable to ladies due to the limited hours of working. The data (Table 4.8) shows that 33.7 percent of respondents opt social welfare but like teaching, 24.7 percent opt for medicine, with their intension of serving the people. Those who cite teaching and social welfare as the suitable professions for women consider respectability and nobleness of these jobs considerate.

Table 4.8**Distribution of Suitability of Different Professions by Respondents**

S.No	Name of the original sector	No. of working woman	Percentage	Total
1	2	3	4	5
1	Teaching	96	37.7	96
2	Social welfare	86	33.3	86
3	Medicine	63	24.7	63
4	Banking	10	3.9	10
5	Total	255	100.00	255

Hence the legitimacy of interests in the work is the underlying idea behind choosing these professions. In present day urban Kashmir, marriage and work are of great sociological interest and importance for educated employed women. The changing status of working women not only influences their role in the society but also affects their attitudes, behaviour and even personality. All these are attributable to a number of socio economic variables and factors. In present study it is obvious that socio economic background play an equally important role among Hindu and Muslim working women in determining chances of access to jobs. Comparative analysis indicates, more or less than differential processes in relation to social background of working women.

4.2 Structural Variables

Structural variables are the commonly identified individual contextual factors which are found to have significant influences on the employment

structure of society. Many researchers have tried to access the significance of these structural variables which are age, educational qualification, marital status, occupation and income etc. Besides discussing the social background of the respondents, it becomes necessary to study the considerable impact of these structural variables on working women. The variables which have been included under general characteristics are age, occupation, working experience, income, size of the family and number of children etc. The data is presented community wise since it is a comparative study of Hindu and Muslim working women.

4.2.1 Age of the Respondents : Age variable has been taken to access the change in the attitudes of respondents. Biologically, age signifies the physical and mental maturity of an individual. It has significance in respect of observing or not observing certain behaviors and practices . The more one is aged, the more one becomes piety in behavior. Hence age has been in the study treated as crucial determinant of the respondent's attitudes and opinions regarding the problem of role conflict, age influences the capacity of work. The roles and responsibilities of women working in different professions vary significantly in different periods of life. In the first few years of marriage working women have to face a large number of difficulties because of their adjustment in the new environment, biological complicacies, needs of the growing children, so that domestic tension becomes more demanding and there are more chances of role conflict situation. The percentage of working women in various age groups shows an increasing trend, reaching its maximum in the middle age group, after which it shows falling trend. With the increase in age group the percentage of working women decline drastically. Data shoiws (Table 4.9) that maximum number of the respondents (24.7 percent) belong to the age group of 41-45 years, followed by 19.6 percent respondents of the age group 36-40

years. Further more 16.9 percent of the respondents fall in the age group 26-30 years. the minimum number of the respondents that is 3-9 percent are in the age group 51-60 years. The comparative analysis does not show any significant variation.

Table 4.9

Age distribution of the Respondents

District	Kupwara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
2	3		4		5		6		7		8		9
Age group	H	M	H	M	H	M	H	M	H	M	H	M	R
20-25 years	1	-	3	4	6	9	1	2	1	2	3	2	34
26-30	-	1	4	2	9	12	2	1	2	2	4	4	43
31-35	-	-	5	2	8	8	1	1	1	1	2	2	32
36-40	-	-	2	3	14	19	1	1	1	2	3	4	50
41-45	-	1	7	4	23	21	-	1	1	1	2	2	63
46-50	-	-	-	2	7	9	-	1	-	-	2	2	23
51-60	-	-	-	1	5	4	-	-	-	-	-	-	10
Total	3		39		154		12		14		33		255

Notes -

H = Hindus woman

M = Muslims woman

R = Respondents

4.2.2 Working experience : The distribution of the working experience of the respondents by religion shows that maximum number of women (18.8 percent) have experience less than 5 years, 27.1 percent have experience between 16-20 years . Work experience of the respondents is related to their age structure. The present study shows that working women who are more experienced tend to be more adoptable in relation to their role demands as compared to less experienced working women. The problem of role conflict seems more in newly entered working women.

4.2.3 Marital Status: Marriage is associated with a number of social expectations which married working women are supposed to have. The state of being married is a factor for adjustment but it is otherwise also. For the male the presence of his wife means minimally the presence of major care taker or care giver at the level of physical care and emotional support. For the women the state of being married is culturally all important and in married working women it also affects the degree of her authority in the family and her economic dependence. The implications of being a widow or single working women is the reflection of familial status, sense of dependence and intrafamilial social transactions generally. The data (Table 4.10) reveals that 55.3 percent of the respondents are married, 38 percent are unmarried, 4.7 percent are widows or divorced and about 2 percent are single working women.

Table 4.10

Distribution of the Marital Status of Respondents

S.No	District	Kupwara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1	2	3		4		5		6		7		8		9
1	Material	H	M	H	M	H	M	H	M	H	M	H	M	R
2	Unmarried	1	-	4	6	34	30	1	3	3	2	7	6	97
3	Maried	-	1	17	12	35	42	4	4	3	6	8	9	141
4	Divorced	-	-	-	-	2	8	--	--	-	-	1	1	12
5	Single	-	1	-	-	1	2	-	-	-	-	-	1	5
6	Total	3		39		154		12		14		33		255

Notes -

H = Hindus woman

M = Muslims woman

R = Respondents

It is found that among younger working women the bulk have delayed marriage until they are already in colleges and universities or have completed their higher studies. Among the older working women the majority have married before completing their higher qualifications. From this finding, perhaps the inference may be drawn that the prevailing cultural norm of “women’s only career is marriage” is changing at least among younger working women. Community wise distribution does not show any significant difference between Hindu and Muslim respondents. The present study shows that working women prefer to marry those who belong to their socio economic background. It also reveals that maximum number of the respondents married those men who belonged to their own professions. Few of the respondent’s husbands are in administrative services, white-collar jobs or are engaged in business. The data (Table 4.11) does not reveal any significant communitywise variation.

Table 4.11

Distribution of the Occupation of Respondent’s Husbands

S.No.	District.	Kupawara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1.	2	3		4		5		6		7		8		9
1.	Occupation	H	M	H	M	H	M	H	M	H	M	H	M	R
2.	Teaching	-	1	3	3	8	11	2	1	2	4	2	5	42
3.	Medicine	-	-	4	1	9	7	1	2	-	-	2	2	28
4.	Engineering	-	-	5	2	11	8	1	1	-	2	2	1	33
5.	Administration	-	-	2	2	3	4	-	-	1	-	2	-	14
6.	Business	-	-	3	4	4	12	-	-	-	-	-	1	24
7.	Total	1		29		77		8		9		17		141

Notes -

H = Hindus woman

M = Muslims woman

R = Respondents

The study of working women necessitates an enquiry into the income of their husbands, for it is often assumed that working women merely work either out of gross necessity or supplement the family income. The data (Table 4.12) shows that 28.4 percent of the respondent's husbands are in the income bracket of rupees 5000-6000, 18.4 percent are in rupees 6001-7000, 21.3 percent are in rupees 7001-8000, 22 percent in rupees 8001-9000 and only 9.9 percent are drawing salaries above rupees 9000. Community wise analysis does not show any marked difference between Hindu and Muslim respondents.

Table 4.12

Distribution of Monthly income of Respondent's Husbands

S.No.	District.	Kupawara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1.	2	3		4		5		6		7		8		9
1.	Income Category	H	M	H	M	H	M	H	M	H	M	H	M	R
2.	Rs.5000-6000	-	1	3	4	4	12	2	1	2	4	2	5	40
3.	Rs.6001-7000	-	-	3	3	8	11	-	-	-	-	-	1	26
4.	Rs.7001-8000	-	-	4	1	9	7	1	2	-	2	2	2	30
5.	Rs.8001-9000	-	-	5	2	11	8	1	1	-	-	2	1	31
6.	9001-above	-	-	2	2	3	4	-	-	1	-	2	-	14
7.	Total	1		29		77		8		9		17		141

Notes -

- H = Hindus woman
M = Muslims woman
R = Respondents

4.2.4 Family of Orientation : the children : In many studies it has been established that the number and age of the children are salient factors in the professional role for women⁶. Since traditionally it has been the accepted social and cultural role of woman rather mother look after and care for her children. The age of the children is all the more important for the simple reason that if the children are of the small age, they need considerable supervision and care of mother. If they are little older and attend schools, they require less of the mother's attention. The study shows (Table 4.13) that overwhelming majority of respondents that is 88 percent have one to two children. Only 6.4 percent of the respondents have 3-4 children. There are 5.7 percent of the respondents who do not have any child. Community wise distribution of respondents does not reveal any significant difference, however it seems that small family norm is gaining importance in present time in urban Kashmir.

Table 4.13

Distribution of the Number of Respondent's Children

S.No.	District.	Kupawara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1.	2	3		4		5		6		7		8		9
1.	No. of Children	H	M	H	M	H	M	H	M	H	M	H	M	R
2.	Nil	-	-	2	1	2	3	-	-	-	-	-	-	8
3.	1-2	-	1	12	10	31	37	4	4	3	6	7	9	124
4.	3-4	-	-	3	1	2	2	-	-	-	-	1	-	9
5.	5-6	-	-	-	-	-	-	-	-	-	-	-	-	-
6.	7 & above	-	-	-	-	-	-	-	-	-	-	-	-	-
7.	Total	1		29		77		8		9		17		141

Notes -

H = Hindus woman

M = Muslims woman

R = Respondents

4.2.5 Family size of the respondents: In some studies of Muslim women it has been argued that Muslims have generally large sized family but such generalized statements unfortunately fail to find a correlation between the socio economic background of Muslims and family size. Infact those Muslims who display low acceptance of family planing methods could be taken as economically valuable. It will be much more appropriate if one could take the comparable sample of both Hindu and Muslim working women and same social background, thence see whether Muslims have bigger family than the Hindus. As Wright (1976 A.D.⁷) in a study of “Muslim Kinship and Modernization” rightly observed : “The rising age of marriage and the prolongation of education also lead to a sharp decline in the number of children per couple from 5.4 in couples married before 1898 A.D. – 2.3 for couples married after that date. Tyab Ali as we have seen, had 10 children and Badruddin had 17 children. By the forth generation, a two child family was practically the norm. One can speculate that contraception may have been intoduced about this time. By way of comparison great-grand-father , the author of this study, who lived from 1804 A.D. to 1885 A.D. had 18 children by one wife, the next generation (who lived from 1832 –1888 A.D.) produced only three. In both cases there is a lag of at least one generation between urbanization and the decline of birth rate. These cases would seem to indicate that religion may have little to do with phenomena”.

The prsent study shows that 57 Hindu respondents have 1-2 children and 67 Muslim respondents have the same number of children. While Hindu respondents have 3-4 children, Muslim respondents too have 3-4 children. Why it seems that both Hindu and Muslim respondents have almost an equal size of family? One reason is that they come from relatively comparable social

backgrounds. They are educated and belong to that strata of society where small family has become the accepted norm . Secondly the mean age of their marriage is relatively higher. Thirdly most couples voluntarily use some form of contraception or other.⁸ Thus the education, economic status, rising mean age of marriage and the factors of awareness about family welfare as well as exposure to alternative value systems are probable explanations for commonality of the family size of the respondents. The data from the present study essentially reinforces the claims made by Vinita Srivastava (1978 A.D.). She argued that higher the educational attainment, the lower is the fertility . She further adds that higher education when accompanied by gainful employment of women in higher prestigious occupations becomes the most significant variables in the fertility of women. This has also been emphasized by many eminent scholars such as Ashok Mitra, who count education , independent non house hold employment and adequate provisions of health services as the three most important factors in this regard. It is well known that this combination has meant considerable reduction in the birth rate in Kerala.

4.2.6 Family type of the Respondents : The distribution of the family type of the respondents (Table 4.14) reveal that 38.4 percent are from nuclear families, 50.2 percent from joint families and 11.4 percent from extended families. Community wise distribution is not different, both Hindu and Muslim respondents come from similar family backgrounds.

Table 4.14**Distribution of the family type of the respondents**

S.No	Type of Family	No. of Respondents	Percentage
1	2	3	4
1	Nuclear family	98	38.4
2	Joint family	128	50.2
3	Extended family	29	11.4
4	Total	255	100.00

4.2.7 Sectoral distribution of respondents: Most of the respondents are employed in the government departments because private sector in the state of Jammu and Kashmir generally and in Kashmir particularly is lacking. The respondents are employed in public sectors. Largest number of the respondents (37.7 percent) are in teaching, 33.7 percent in social welfare, 24.7 percent in medicine and only 3.7 percent in banking sector (Table 4.15).

Table 4.15**Sectoral Distribution of respondents**

S.No	Name of the original sector	No. of working woman	Percentage	Total
1	2	3	4	5
1	Teaching	96	37.7	96
2	Social welfare	86	33.3	86
3	Medicine	63	24.7	63
4	Banking	10	3.9	10
5	Total	255	100.00	255

4.2.8 Rural urban composition of respondents: Out of 255 respondents interviewed (19.2 percent that is 49 were born in rural areas and 80.8 percent that is 206 in urban areas. Those who were born in rural areas, completed their education in urban areas and are subsequently employed in urban areas also. Women with urban background take up jobs more frequently than those with rural background. Rural urban background of the respondents also affects and shapes the respondent's life styles and attitudes. However this component have not been taken seriously in present study as all the respondents are found employed in different organizations in urban areas only. For understanding purpose the rural urban background has been assessed. Communitywise distribution of respondents is not taken into account because all respondents are working and living in urban Kashmir.

Table 4.16

Rural–Urban distribution of respondents.

S.NO	Community	No. of Respondents	Percentage	Total
1	2	3	4	5
1	Rural	49	19.20	49
2	Urban	206	80.8	206
	Total	255	100.00	255

To sum, the structural variables of the respondents which have been considered above are not all exhaustive. Nevertheless on the basis of these structural variables including in the present study some broad conclusions can be drawn. It is noted that inverse relationship exists between the number of the respondents and their working experience. The higher the working experience,

the lesser the number of working women. This indicates that the higher education of women and their subsequent employment is a recent phenomena . It is also found that most of the respondents belong to the middle income group. Most of the married respondents have professional husbands. Most of them have medium sized families. They are educated and belong to that strata of society where the small family has become the accepted norm both in Hindu and Muslim communities.

4.3 Demographic Factors and Role of Demographic Variables :

A new kind of society is being born . The old moulds are being broken by demographic changes which are going on to transform all the social relationships. Society at large and family – its basic units – are all beingt influenced by four new factors all over India and Kashmir therefore is not an exception:

4.3.1 Increase in the life expectancy of human beings.

4.3.2 Spectacular reduction in the infant mortality rate .

4.4.3 Low birth rates and family planing .

4.3.4 Increase in the participation of women in non domestic roles.

This new way of life as the demographic dimension has its consequences for the women. The reduction of the infant mortality rate and the advent of family planing are freeing women from domesticity , rearing of children and maternal functions. Moreover social and cultural attitudes nevertheless continue to be fashioned according to the demographic criteria of post industrial society, sexuality, reproduction and rearing of children- three traditional roles of women – are not intrinsically related to one another in the modern conception

of family. Thus it seems quite absurd to exclude women from economic, political and social life and confine them to the roles based on a sexual division of labour, which itself stems from the biological procreative function of sex. Women is considered as the human being in her own right, with political economic and social rights and obligations. The census data shows that tendency to participate in the labour force varies with the variation in the demographic factors. Women participation in non domestic work varies with her marital status, dependency ratio and age. Generally married women work less than unmarried, divorced and widowed ones. Among the married women those with smaller children are less likely to work than with older children⁹.

There is U-shaped curve for female participation in relation to demographic transition which run parallel to economic transition in preindustrial society, high mortality forces women to be occupied with her reproductive role. But the improvements in socio economic conditions along with reduction in infant and child mortality rate reduced the need for more number of children making it possible for the women to work outside the home as wage earners¹⁰. Fertility is considered as one of the most important variables influencing women participation rates negatively in the new classical theory of fertility, except in the low income countries¹¹. This negative association between fertility and women participation rates probably explains the higher participation rates among mothers of older children. The decline in fertility and women's work participation rates are related to each other but casual relationship is not so simple because these tendencies may be caused by factors like desire for higher standard of living and more independence¹².

The important demographic variables in urban areas influencing female decisions about economic role is urbanization which results in an increase in production, income and shift from subsistence to commercialization. Urbanization generates employment both in blue collar and white collar occupations. More employment opportunities are available for more absorption of labour force. Women participation in non domestic roles and their reproductive behavior differs in rural and urban areas. Generally a high child mother ratio has a negative impact on the employability of women. In rural areas the nature of work available to women is such that women can look after their children while working because of the family structure. While in urban areas the relationship between child women ratio and women's employment turns out to be negative because of motherhood, nuclear family and availability of such jobs which are incompatible with the child care. Moreover servants and relatives are not available which puts burden on the working women itself. This is one possible reason for the problem of role conflict among working women .

4.4 Factors in Women's Employment :

One of the persisting features of our society has been the explicit division of labour based on gender and age. This division of labour among men and women, rather than arbitrary, is socially defined . Whereas men attend to difficult, heavy and arduous tasks, women are expected to perform house hold dominated activities, which are relatively less arduous and supportive to men. The normative framework is, however, altered in practice and women are involved in variety of tasks complementary to productive activities even within the household according to the formal division of labour based on age and sex. Infact woman plays multiplicity of roles that far exceed those of her counterpart. The economic role assigned to women remains an important

source of differential participation rates among different categories. Women participate in productive tasks more actively when Muslim influence is minimum and active work does not involve social cost on women. The Hindu religion also accords dependent status to women and glorifies the status attached to the economic role of men.

The factor which has exercised a formidable influence in the recent times on the women's work participation rates and productivity has been the development. Viewed as the increased access to goods and services, development offers women employment opportunities in education, health, social service and banking etc. The educational expansion has greatly improved women's status and roles to take up specialized jobs and ability to use improved technology efficiently. Urbanization has weakened the influence of joint families and the rigidity of social norms affecting women's role, perpetuated by the system the higher cost of living in urban areas offered strong motivation for increased female work participation to supplement family income. The emphasis on incomes and profits tended to overcome inhibitions and discrimination against women entering into employment market. The access to extension and credit facilities helped women to improve their knowledge and skills and adopt improved techniques for obtaining higher production in incomes. The improved health facilities particularly those relating to fertility control have improved chances of women to enter into the labour market and remained there for longer periods. Further, sex based division of labour is expressed in sex stereotyping, of course curricula (that is home sciences for girls) and also for occupational placements (that is nursing or social welfare for girls). This is reflected in the large enrollment and choices of occupations suited for women.

The technological changes have also exerted multiple and complex effects on woman. Closely associated with the role of technology are the discriminatory and detrimental effects of industrialization. While industrialization has been able to increase the demand for wage labour based on productivity rather than personal attributes like sex etc, but it tended to relegate women to the house hold jobs or jobs in the public or government sectors because of the two reasons : first, industrial sector is absent in kashmir and second, men moved out of the state and became main earners. Another important factor has been the difference in self perception of the women. In urban areas women seem to persue themselves as having changing status, thus no longer been dependent on males. The decision to work outside the home by the women is greatly influenced by fertility levels and fertility behaviours. Urban pressure particularly higher cost of living acts as a formidable constraint on fertility and large family but strong promoter of longer work participation.

Prolonged education period lead to greater awarness, late marriages, smaller family size and late bearing of child. Likewise, modern practice of sexual abstinence from the birth of a child untill weaning or child walk also tended to decrease fertility and increase working period. In general, female labour participation is found to be higher in southern parts than in the northern parts of urban kashmir. The differences seem to be due mainly to the parda system and similar restrictions on women in the northern regions with few exceptions. The effect of modernization, equality and human rights etc on the status and role of women is considerate. Women perceive themselves as equal partners to their men, and are allocated certain amount of power in authority structure of their families thereby altering to some extent forces of patriarchy . We noted dissemble changes in the respondents attitudes towards the issues

concerning marriage, schooling of children and building of house etc. The tendency of the women to participate actively in economically productive work is increasing and the work employment has tended to increase their income and change their attitudes, values and perceptions. The prevailing opinion perhaps what seems to be implied in the present study is that whether or not a women works outside the home but also how much time she devotes to house hold activities. If she decides to spend more time in job role, then time allocation to other tasks is affected, for instance child care . If children in turn substitute for mother in doing household things, then it competes with their schooling on the other if the husband decides to share such work then his time allocation pattern is affected. If the in-laws and servants help in house hold activities then working women is releived from role strain .

It is to be argued that the data analysis shows that women have moved into the labour market in response, first of all, to the availability of jobs. At the same time, new appliances and services have freed women from many of their traditional chores, and the rise in both living costs and standard of living impelled many women to seek paid jobs. Within the broad occupational spectrum, certain specific occupations stand out at women's occupations such as teaching, nursing, social work and librarianship etc .

A major factor in the nature and conditions of women's work is the family, because the liabilities of children, kinsmen and husband are seen as the determinents of women's attitude towards their work outside the home sphere. The family factor thus enters the occupational picture at the level of the dynamics of the interaction between the husband and wife. While analyzing the reasons for the respondent's decision outside the home, several distinct patterns

can be seen. The first is that financial considerations are major factors regardless of the husband's income or their education. Importance of financial consideration increases as the women's socio economic status decreases, the financial considerations are not for subsistence but affulence and luxury generally. For low income families the work of the women is much more a necessity and the financial factor appears to override considerations such as the presence of young children in the home .

Second important consideration in women's work is the idea of a career or mental stimulation. There is general relationship between the desire to work for personal enjoyment and development, education and socio economic status which is consistent with the findings from the present research. The implications of this data is that increased educational opportunities for women will be related to increased desire to be part of the work force . The desire to participate and the actual participation are confronted with the realities of the situation which present a series of difficulties for women because many occupations are sex typed such as policing. When occupations are defined as male, women who seek entry in them are defined as social deviants and accordingly subjected to social sanctions. They are less often motivated to consider professions which are defined as incompatible with women's other roles and women in these occupations are discouraged from seeking advancement; when they perceive the opportunity structure within a profession as being limited for them. The nature of occupation of the house wife in particular and the women's occupations in general suggests that while nuclear family is generally compatible with the contemporary occupational structure, there is mal-adjustment on the feminine side of the family equation. The role of the house wife and the obstacles faced by women in the occupational system

suggest that additional changes are necessary if the women is to enjoy the kind of relationship to the wider system. Occupations that demand a great deal of time away from home or that have hours incompatible with normal family relationships also have an impact on family relationships. Occupations, as links to the wider social structure, thus have a significant impact on marital relationships and role conflict.

4.5 Conditionality Leading to Employment of Women :

The change that have occurred in the employment structure by female participation has attracted a good deal of attention from researchers in various disciplines to look into the dynamics of problems and prospects of working women. There is considerable work both temporal and spatial in nature, which throw light on the reasons responsible for the women to work. The socio cultural explanation seeks to link occupational composition with movements in female labour force . Some social scientists consider tradition and modernity as main reasons for taking up job by the women. Some micro – studies in demography have shown that there is growing tendency for mothers with children in the preschool age group to increasingly participate in the outside work. Hannah Gavron Writes, “The pattern of women today is work till marriage, work after marriage, stop when the children are young and return again when they grow older”. Gavron concludes that most wives appear from the discussion of their own views on home and work to be essentially on the horns of dilemma.¹³

On the other hand economists have concerned with the sex typing of jobs, women's lower pay as compared to men and the impact on technological change on female participation and decision to work outside the home.

There is thus general opinion among many such studies that economic variables alone determine decision to work among working women which we consider as deterministic approach. Rather it regards economic variables as the major determinants which provides for the inclusion of a number of socio cultural and demographic factors as control variables. To hold constant, the influence of tastes and preferences.

According to the present study it is evident that the main reason for doing work is out of gross necessity. The other reasons are to better the status, get a good spouse, economic independence and to supplement the family income. Almost same pattern prevails with the respondents of both communities. Views on the purpose of working, women reveals that fear of insecurity, resulting from the loss of support from the bread winners of the family caused by death or other reasons is another compelling force behind their work. Sizeable proportion of the respondents when interviewed during the field work, are supporting either their parents and younger brothers and sisters or their own children to educate .Such cases may be rare, but they are significant as they express a complete transformation in social attitudes. A few years ago, parents would have considered it highly improper to accept any support from married daughters. Even today though economic necessity has helped to erode this attitude, the women who take up such a responsibility require a considerable courage, because it is generally disliked by their in-laws. The fear of loss of earnings of a daughter is becoming an important factor in deferring marriages of middle class women in urban areas.

Respondents argue that their self dependence gives them moral courage and integrity to fulfill the social obligations. It all shows that all the workers

irrespective of their region, religion and category, got upward mobility in their social status. According to this view of many respondents, friends encouraged them but neighbors had not liked their working. On the whole, these women workers are liked by most of the persons in the society. The major change which is considered by most of the respondents is respect from family members as well as other members of locality. Almost all of them are able to express themselves in a better way than before but experienced the problem of role conflict due to dual responsibilities.

4.6 Sociological Interpretations:

Within the contemporary framework a change has occurred in the occupational structure of every economy. World wide, women have subsequently shifted to market labour vis-a-vis men. Obviously work situation is different in an urbanized society from what it was in the past. While such changes are an accomplished fact, these are especially important in that some of the current relationships are not ones of equilibrium. That is strains that exist between certain aspects of contemporary occupations and institutions such as work, family and marriage. More important, modern occupations involve activities that are distinctly different from those activities that are carried on non-work or leisure time. The work is carried on out-side the domestic sphere in an organizational setting with rules and regulations that are incompatible with house hold responsibilities of both men and women. The movement of women from domestic work to professional work amplified the effects of separation of work from the rest of life, not only because occupations are physically located in organizations, but also because the organizational arrangements themselves produce requirements and social relationships that

are not found when work is carried out in domestic sphere. This is because ascriptive orientation has paved way for achievement orientation¹⁴ which totally depends upon separation of work and household.

This twin shift in occupational structure or the movement of occupations away from the home setting into outside organizational setting and the separation of work from the rest of life has a significant impact on the social obligations of working women. Three trends remain obvious in this shift as :-

4.6.1 Need for professional work.

4.6.2 Growth of labour force in the professions.

4.6.3 Growth of professional workers.

By the analysis of data and suggestions from the respondents, few things attract serious concern until they are subjected to close measurement by interdisciplinary approaches. Firstly, the women's work participation in the economic gain has been neglected because of the marginality. Secondly, being not more than peripheral to the contribution made by males, it does not deserve serious attention by economists and had better be left to sociologists, anthropologists and demographers. Finally the proportion of female employment in urban areas is bound to increase through expansion of public sector, provided certain commitments are set in motion such as female boss, separate staff room, separate toilets and pantry for women workers, which are deemed as essential.

The choice of females to work reveal persistent patterns which appear to be related to such factors as marital status and family type. The distinction between household chores and economic activity in urban kashmir seems some

what artificial and depends to a larger extent on subjective judgement. Females constitute more of unemployed persons, not actively seeking jobs because of non-availability of women friendly occupations in the close vicinities unless they leave their homes and migrate which is generally impracticable. Other things being equal, married women are less likely to be in labour force than are single, widowed or divorced women, their home job is often an economic necessity. Within a given economic and cultural setting, women with grown up children are more likely to be in job sector than are the women with young children, particularly in case of nuclear families. However in case of hit families where bread winner has been dead, women are compelled to enter the employment market to keep the wolf from the door. Women's work outside the home has become a necessity for the women as well as society. Most of the family prefer a women for her income so that family's status will go up which in the long run, carve a unique "conspicuous niche"¹⁵ to that particular family. However women, who work outside their home are not releived from their household work. What is more interesting, is to know the dual role of working women so as to bring forth the hidden role of work in the house wife and house wife in the working women. Until more research is done, as regarding the influence on the levels of participation rates of various economic and social factors such as the effect of economic and social development, changes in the education system, etc. No clear cut assumption and interpretation can be carved out. It is the social transformation, which seems to be immediate requirement of our society. This is possible if the society gets real meaning of the housewife and working women.

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Chapter V

WORKING WOMEN : DUAL ROLES – CONTINUITY AND CHANGE

- 5.1 Dual Responsibility: Domestic and Professional Roles of Working Women
- 5.2 Role Perception : Domestic Obligations in Cash with the Official Responsibilities
 - 5.2.1 Role substitution
- 5.3 Maladjustment between Spouses
- 5.4 Status within Family
- 5.5 Working Women and Family Life
- 5.6 Working Women and Children : Respondent's Perceptions
- 5.7 Working Women and Husbands: Respondent's Perceptions
- 5.8 Working Women and In-laws : Respondent's Perceptions
- 5.9 Motivations for Work
- 5.10 Role Conflict Problem
 - 5.10.1 Role conflict in working women
- 5.11 Role Adjustment : Coping the Problem
 - 5.11.1 Adjustment pattern

Working Women : Dual Roles - Continuity and Change

5.1 Dual responsibility Domestic and Professional Roles of working women

From times immemorial, every society and economic system has utilised women as work force, either at home or outside or at both places. In our society, previously the employment of women outside the domestic domain was looked down because of some religious taboos, social customs, natural factors, family notes and other prevailing norms. But now these inhibitions are fast weakening and women are moving out of their domestic sphere more and more in search of employment in the jobs like teaching, nursing, medicine, family welfare and administration etc. Often the underlying assumption in arguments for women's employment is that economic independence is the pre-requisite factor for status mobility. It is pursued that women's work outside the home has become necessity for society as well as for the women. The work done at home by the women is regarded as non-remunerative. They have moved out in search of gainful employment in search of wages or salaries like their male counterparts. However the women who work outside their homes are not relieved from their traditional domestic obligations. If at all her services are needed outside the home under economic pressure etc, and to play a constructive role in society, it is equally important that her domestic role must be balanced with professional role so as to avoid the chances of role conflict. The major problems for working women arise out of their dual responsibilities – house work and the office work. Even though the employment of women is accepted, most of the relatives, in-laws of working women and majority of husbands have not accepted the changing life pattern.

They are not prepared to share the responsibility of the household and of looking after children.

The average working women are expected to return home to take care of domestic responsibilities. Working women have to face this problem of adjustment among their varied role expectations. They are required by their position to play a dual set of roles – one as home makers, wives and mothers, and the other as employees. Being simultaneously confronted with dual responsibilities or demands of home and work, they are liable to face adjustment problems. At home in addition to biological functions there are other duties which they are expected to perform because of the prevailing cultural norms and values of our society. The problems of working women because of their dual responsibilities are multi-dimensional. Women in joint family nuclear or extended family face their own problems. Even the atmosphere at the work place, attitude of fellow workers, age of women working, kind of work, timing of work and distance of work place from the house etc, are important factors in the lives of working women.

Promilla Kapur in her study too found that working women experience environmental, social and psychological problems in each of them the problems emerge due to the strained situations at home and at the work place. Intern they are due to two factors; one is the concern and other is the practical difficulty of combining the dual commitment.¹

Fogarty and his associates found five types of dilemmas in working women:²

1. Dilemmas arising from sheer over load.

2. Dilemmas from experiencing in one environment strongly conflicting ideas and the directions about what is considered right and proper in a given area of behavior.
3. Dilemmas caused by conflicts within ourself about whether one is a good person (good human being, good wife and mother, good woman) in leading a certain type of adjustment.
4. Dilemmas produced by conflicts in obligations, attachments, desires, and so on related to one's network of relatives, friends and associates.
5. Dilemmas due to the conflicts between roles that may be variable in their demands at different times, for example, the marital role demands in relation to the work demands of each partner at different points in the life-cycle.

Here, the respondents are asked to answer certain questions regarding the incompatible role demands. The arguments made by the respondents assume that these new circumstances and responsibilities, require a redefinition and reallocation of roles, duties and responsibilities not merely for them, but also for every member of family, community and society. Otherwise the working women subjected to plurality of roles involve differences of patterns which lead to the crisis of adjustment. Theoretically, a working woman is a full-fledged housewife and the amount of mental and physical pressure she undergoes have no comparison either with the non-working woman or man.

5.2 Role Perception: Domestic Obligations in clash with the official responsibilities.

Practically, a working women has to combine her domestic and official obligations so as to ensure as viable a counterpoise as possible. The imponderables on the home front as well as those at the work place could neither be ignored nor wished away.

However, each set of obligation's has to be fulfilled at respective Places. The double responsibility at home and work place is in itself a testimony of the capacity of working women, which is not to be mistaken for any exaggerated claims for perfection in one case or the other. What is, therefore, more relevant is the fact that despite the social inhibitions and uncharitable evaluations, women have sought to combine their obligations on both the fronts and even a minimum of satisfaction in this context, perhaps, serves as the beginning in the role perception of working women.

A question was, therefore, addressed to the respondents asking them if they find it difficult to combine their duty at work place. 51.8 percent respondents categorically state that they perceive clash of the obligations, 14.5 percent perceive no clash of the obligations and 33.7 percent respondents are in different (Table 5.1).

Table 5.1**Distribution of Responsibility in Clash with Official Obligations**

Respondents	Yes	No	Indifferent	Total
1.	2	3	4	5
Teachers	48 50%	19 19.8%	29 30.2%	96
Social welfare	31 36.0%	13 15.1%	42 48.8%	86
Medicine	48 76.2%	3 4.8%	12 19.0%	63
Banding	5 50%	2 20%	3 30%	10
Total	132 51.8%	37 14.5%	86 33.7%	255

Though a greater number of respondents, cumulatively, state that they succeed in combining their dual roles, but the imbalance one way or the other results in mental and physical exhaustion, tension, anxiety and worry. Respondents are asked to indicate the extent to which their dual obligations causes imbalance and clash of the roles. The respondents are not forthcoming in this context, however they argue that their house hold worries adversely affect their official work to a great extent. The remaining respondents are not unhappy and can balance their both the responsibilities with dexterity. The cumulative trend points towards the fact that the working women combine their dual roles, the disproving the commonly held view that a house wife proves a difficult working women or vice-versa.

5.2.1 Role Substitution : Since women's primary responsibilities revolve around the home and children so despite the arrangements made to ease their burden, they will have to work at home in addition to their official duties. This entails on them a much larger working day that they fell over worked and tired. Under such circumstances it is quiet liable to expect role substitution machenisms for easing the burden of working women. Servents, husbands, in-laws and mature children can become the role substitutes for working women. Respondents (Table 5.2) from both the communities informed that they have domestic servents (37.3 percent), 34.9 percent of the respondent's husbands, 25.5 percent the respondent's in-laws and 2.3 percent of the respondent's children use to help in cooking, cleaning utensils, marketing, caretaker of children, and other domestic chores in the house hold and outside. These respondents are also gratified that joint family has come to their rescue. Respondents argue that role substitution is essentially a commitment for mutual adjustment maximizing happiness and peace and minimizing disagreements which inevitably occur because of the mis-understanding within the family.

Table 5.2

Distribution regarding Role Substitution Mechanism of Respondents

S.no	Role substitution	No of Respondents	Percentage
1	2	3	4
1	Servent	95	37.3
2	Husband	89	34.9
3	In laws	65	25.5
4	Children	6	2.3
5	None of the above	---	---
6	Total	255	100.00

It is not, therefore, so much an academic issue to clearly define roles for spouses but to share the joys and challenges together. Especially, when both of the spouses are working, there is all the more need to be of help to each other, irrespective of the rigid posture, expecting one or the other spouse to fulfill specified chores and duties related to the house hold. The attitude of the husband is believed as a vital determinant of the nature of relationships between the spouses.

Respondents of this study are asked in this context that whether their husbands generally extend a helping hand to them in a variety of chores which are suitable to working women espacially, and to women generally. Majority of the respondents argue that their husbands adopt a positive attitude in this regard.

5.3 Mal-adjustment between Spouses :

Every society exhibits a sexual division of labour with status distinctions, however with the processes of industrialization, rationalization, production and urbanization, there is universal inclination to absorb women into labour force and jobs which are incompatible with their normal roles of family services. One would not ignore the social situation, handed down to the present generation, which seeks to justify the view that the husband is an object of veneration, entitled to unquestionable authority over the household and relative to the wife ,endowed with absolute discretion in all matters, including those affecting marital relationship between the spouses. On the other hand, working women have to face a unique problem of identity. That is if they have to perform duties of a specific nature and discretion, they assume the postures

to conform to the role identity desired thereof. If as a wife and as a mother they are made to comply with the husband's words or to follow the directives of in-laws, working women tend to prove their efficacy in work. That inevitably creates a situation of role ambiguity, which is not easy to resolve owing to the basic fact that apart from academic sophistications, working women are also human beings. Just as they could normally not desire to impose their personal whims and fancies in their organizations, they would not take the authoritarian decisions and impositions of husbands and in-laws in lying down.

That question is a normal human expectation, any imbalance of this equation is bound to create marital discord. If any one of the spouses is thoughtless enough to ignore the primacies of obligations to uphold domestic and marital happiness, and instead, seek to exert one's personal predilections, maladjustment is bound to result.³ The issue, therefore, is not one of superiority and independence of spouses, it is primarily a matter of mutual adjustment and maintenance of harmony. Respondents of this study are asked, in this context, to state whether their role as professionals has led to maladjustment with the spouses including the marital and family relations (Table 5.3). 69 percent respondents opt adaptability, 10.6 percent opt disintegrating, 9 percent hazardous, and 11.4 percent argue that there is no effect at all.

Table 5.3

**Distribution of the effect of role conflict on family relationships
(Marital & Familial)**

S.No.	Effect of family	No. of Respondents	Parentage
1.	2.	3.	4
1.	Disintegrating	27	10.6
2.	Hazardous	23	9.0
3.	Adoptable	176	69.0
4.	No. effect of all.	29	11.4
5.	Total	255	100.00

During informal discussions, they categorically state that marital harmony is a matter of mutual adjustment and reciprocity of understanding. It should matter not at all whether the wife is working or not. The respondents who answered in the negative, express their dissatisfaction explaining that a major cause of maladjustment is the fixed notion of their husbands and in-laws as a contributory cause. Some respondents attribute it to the pressure of domestic chores after exertion from office and frayed tempers. Unfortunate as such instances assuredly are, there is some hope that members of household of working women would come to realise that individual determination to sustain happiness, understanding and mutuality alone could serve as self regulatory mechanisms for shared joys for all.⁴

5.4 Status within the Family :

Status relationships in the social structure or in the institution such as family commensurate with the roles of individuals. It is only in the family that the roles of working women gains prominence although working women have the out side roles, yet it is their family and the home which hold their position as the focus of their activities. Any change in their position will be reflected in their activities within their family and it will also affect all the other members of family. So it is the family only which provides the most suitable platform for examining the changes in women's status brought about by their employment. The participation of women in employment outside the home has greatly changed their family lives and the most far reaching effect of this is the economic independence attained by them. Role sharing and role substitution within the family so as to enable them to continue in their work along with their traditional familial obligations is yet another possible effect. For enabling wives to acquire an equal responsibility for earning the family living, the traditional roles of women are shared by the husbands and wives jointly. Also alternative help of a relative or servant is often sought especially when children are immature.

For accessing the changes in the status of working women in the family, three variables are assumed as important determinants of status within' the family which are:-

5.4.1 Decision making in the family.

5.4.2 Control over expenditure.

5.4.3 Status relationships between men and women.

5.4.1) Decision making in the family is a critical element in the status of family members, Since it involves the allocation of resources and the distribution of roles within the family. For measuring the role of women in the decision making process one would have to access their influence in all of the family decisions. For this three-key decision making areas were selected, as these are basic to all families. These are decisions regarding schooling of children, building of house and marriage of children. It is assumed that employment of women would give them some share in the decision making process within the family. Also traditionally participation of women in decision making on vital matters concerning children is not allowed as it is regarded exclusively as man's domain. In the present study accordingly an attempt is made to find out the extent of participation of women in the area of family matters. The analysis of data (Table 5.4) shows that out of 255 respondents, 33.4 percent women are being consulted in case of schooling of their children, 38.0 percent in marriage of children and 28.6 percent in building house. So far as these three family matters are concerned, all of the women respondents are consulted. Thus it can be concluded that employment of women outside home may lead to a rearrangement of the power structure in families in favour of employed women.

Table 5.4**Distribution of Decision-making in Family Matters by Respondents**

S.No	Family Matters	No. of Respondents	Percentage
1	2	3	4
1	Schooling of children	85	33.4
2	Marrigae of children	97	38.0
3	Building of house	73	28.6
4	Total	255	100.00

5.4.2) Control over expenditure or extent of the freedom in spending money or the economic resources of the family is the another aspect of the status of women within the family. Spending income according to her own wishes is the reflection of the real power she possesses in the economic field because a mere earning of money and its contribution to the family does not increase women's status, nor does the actual decision making contribute to change unless it is supported by real power in spending income related matters in the family. In this study two modes of spending (i) the total independence of the respondent and (ii) the joint or mutual spending have been identified. The former places respondents, (working women) at higher power position in the family than the later because mutual spending gives equal status for women with their counterparts in the family. According to the study, majority of the respondents (Table 5.5) 50.6 percent enjoy equal freedom in the family, 41.2 percent of the respondents are totally independent and only 8.2 percent of the respondents had no say in spending the money. The study provides ample evidence of the fact

that freedom in spending money by the working women has contributed significantly to raise the status of women in the family.

Table 5.5
Distribution of Freedom in Spending Money of the Respondents: Control over expenditure

S.no	Decision of spending	No. of respondents	Percentage
1	1	2	3
2	Independent	105	41.2
3	Mutually	129	50.6
4	Not at all	21	8.2

5.4.3) Status relationship between men and women is a factor contributing to change in the status of women in the family. There is consideration of the fact that social values, religious dogmas and people's attitudes about the character and chastity of working women are changing. Now it is regarded as legitimate need of the hour that employment of woman outside the home is feasible for a number of reasons and chiefly for the overall development of family and the notions of equality and human dignity. This has also lessened the demands on women from their conventional home making role.

Pertaining to the question asked to the respondents regarding status relationship between men and women, the analysis of data (Table 5.6) relating to 255 respondents shows that 70.2 percent opt equality of status among both the sexes, 19.6 percent answer that men's status should be higher than women for the proper care and control of family, while 10.2 percent respondents

reverse the bias and argue that women's status should be higher than men because of their additional plural role responsibilities.

Table 5.6

Status Relationships between Men and Women

S.No.	Status of Relation ship	No. of Respondents	Parentage
1.	2	3	4
1.	Women's status should be higher than men.	26	10.2
2.	For proper care & control of the family men should have higher status.	50	19.6
3.	There should be equality of status among both the sexes.	179	70.2
4.	Total	255	100.0

Though a minority view (19.6 per cent), the study confirms the continuity of the impact of patriarchy in the determination of the opinion of the working women. Small proportion (10.2 per cent) of the respondents are in favour of structural change in the family domain or social relationships. This feminist argument suggests that economic earning and creation of assets is important area of activity and if it is done by women (working women), they must be granted high status.

5.5 Working Women and Family Life :

The resistance against women taking to work outside the household springs from the assumption that in that case women might not devote as much attention as they otherwise would be in primary obligations to the family. The apprehension is that as a wife and as a mother working woman fail to live up to

that expectation of a devoted and perfect housewife. It is natural that the time, energy and devotion of working women are divided between the house hold and the work place, leading to the failure on both the fronts. It is also believed that the family of a working women thus gets neglected. It leads to adverse psychological and social consequences affecting the marital and family relationships, particularly the children. It leaves the working women isolated and disturbed. The working woman in any organized sector whether governmental or private establishments is liable to be transferred away, from where the husband is placed, leading to further complications affecting herself, husband and children. The general understanding on these lines, therefore, is averse to women taking to jobs but it does not mean denial of the opportunities and justice to women just because they are women.

Respondents are asked whether the problem of role conflict tends to lead to neglect of their obligations to the family relationships including marital and familial relations, whereas 11.4 percent respondents say that it did not, 69.0 percent opt for adaptability, 10.6 percent believe that it has disintegrating effect and 9.0 percent respondents accept that it is hazardous for family relationships.

It is clear from the data that there is a considerable variance in the response pattern with greater number of respondents believing in balancing their obligations both official and domestic and do not believe that family is neglected. Several respondents believing in the adaptability pattern, stated that even house wives (who are not working) have several domestic chores to perform and it is not that they constantly remain with their children or husbands who need personal attention. The argument of neglect of family by working women, therefore, is unfound. Several respondents supporting the

view that working women do not neglect the family stating that not only the working women but also their children and husbands, learnt to adjust with the changed status of mother/wife in matters of the arrangement of domestic affairs in the family.

However the respondents who believed that working women tend to neglect their family obligations stated that though the women's right to justice and self reliance is conceded, only such women should accept to work outside who have no infants/children. Owing to economic necessity, a women can take to working outside, however care ought to be taken to ensure that family does not get neglected.

5.6 Working Women and Children : Respondents Perceptions

According to the distribution of marital status of the respondents 141 respondents that is 55.3 percent are married, out of which 133 respondents have children. As a word of clarification it might be stated that it is not possible to contact the children of respondents of this study when the question arise concerning how the children perceived about their working mothers. Therefore, the respondents themselves are asked to state whether their children approved of their work outside or are apprehensive and resistant.

The data (Table 5.7) shows that 63.9 percent respondents state that they have full approval and support of their children, 22.6 percent conceded that their children disapprove their job outside, and 13.5 percent respondents said that their children are indifferent and at no time gave expression of their views. It could be stated that a greater number of respondents indicated to be enjoying the support and approval of their children for working outside. Disapproval of children (22.6 percent) regarding outside employment of their mothers needs

seriously studied and socio-psychological factors to be identified. Is it a sense of being neglected or is it lack of emotional support of the members of the children or some serious issues to be probed in further studies. Changes in the traditional joint family particularly in the urbanized industrial society are often assigned as the cause of neglect of children.

Table 5.7

Disribution of Working women and their Children-Responses

S.No	Responses	No. of respondents	%	Total
1	2	3	4	5
1	Favorable	85	63.9%	85
2	Unfavorable	30	22.6%	30
3	Indifferent	18	13.5%	18
4	Total	133	100%	133

5.7 Working Women and Husbands: Respondents Perceptions

Domestic harmony is the result of mutual understading between the spouses espacially when both parteners are working. It is true to say that for the domestic harmony to be achieved, it is the responsibility of both the spouses. A working wife's role outside the family has to be approvd by the husband .There could be no alternative to this. A working wife is likely to have greater sucess both at home and in office when she is assured of husband's support and approval. Respondents are asked, in this context, whether they commanded the support and approval of husband to work outside.

In the data (Table 5.8) notably 69.5 percent respondents state that they have full and complete approval in this regard .On the other hand, 19.9 percent respondents state that their husbands have reservations on this score and are found opposed to their working outside .Husbands of 10.6 percent respondents are indicated as being indifferent.

Table 5.8

Working Women and their Husband's Responses

S.no	Response	No. of respondents	Percentage	Total
1	2	3	4	5
1	Favorable	98	69.5	98
2	Unfavorable	28	19.9	28
3	Indifferent	15	10.6	15
4	Total	141	100	141

The aforesaid quantitative substantial responses of perceived approval of working women by husbands also indicate, in a manner, that some husbands have not reconciled to the realities of the changing social context even when the wife is profitably employed. Though the working woman is conceded to be contributing to the resources of the family, it is surprising to find traces of hidden resistance on the part of husband. On the other hand, respondents indicating support and approval of husbands are appreciative, the later's open approach concede that such attitude of cooperation serves as a morale booster. Respondents of both the communities responded collectively.

5.8 Working Women and In-Laws: Respondent's Perceptions

Family life is a multiplicity of relationships, whether it is a joint family, nuclear family or extended family, there is likely hood of the variety of members of the house hold, living along with or separately from the spouses. With regard to the relationship of working women with their in-laws the data in (Table 5.9) reveals that 61.1 percent respondents state that the in-laws approve of their working outside, 22.3 percent of the respondents state that their in-laws disapprove, where as 17.6 percent respondents find their in-laws indifferent in this regard. Thus it is found that in urban society of Kashmir, the women in formal employment have a higher degree of adjustment and accommodation in the traditional structure of relationships with their in-laws and factors may be many. Is it the form of modernity or a breakdown or a decline of traditional economic structure of a contextual need created by increased disruption in the social fabric due to extremism or turmoil in the region for the last few decades. It can also be due to migration of Hindu community from the Kashmir that the relationships are becoming adaptable due to the circumstances.

Table 5.9

Distribution of Working Women and their in-laws Responses

S.no	Response	No. of respondents	Percentage	Total
1	2	3	4	5
1	Favorable	92	60.0	92
2	Unfavorable	34	22.3	34
3	Indifferent	27	17.6	27
4	Total	153	100	153

5.9 Motivations For Work

The instinct of work prepares the individuals to work, at least for subsistent need in the subsistence area. But even if the subsistent need is no longer related to survival (in case of greater affluences), the motivation to work and the subsequent kind of activities are designed to assure the individuals the level of comfort he/she has learned to expect in the subsistence area. An individual has thus to work in order to maintain what he / she considers to be his/her level of subsistence. The importance of the social and economic motivations for work for maintaining personal identity, some pattern to life and ties to the wider social structure through interpersonal ties etc, remain important and potent factors for motivation for work. Generally there are following five factors for motivation for work⁵ :

- a) Financial remuneration associated with the fringe benefits (retirement and insurenness opportunities).
- b) Expenditure of physical and, or mental opportunity.
- c) Intrinsic satisfaction derived from manipulation of some part of the environment while in production and service.
- d) Gratification of social interaction.
- e) Determination of social status.

Out of these various basis of motivations to work, social interaction may loom large for some people with status considerations or some others and the financial motivations may be dominant.

The factors involved in a woman's decision to work are important methodologically as well as theoretically because they may operate as variables

which interact with the employment situation. Both positive and negative reasons can be noted for work motivation for working women.

The positive reasons are :-

- a) Enjoying while working.
- b) Association with the people.
- c) Interest articulation.
- d) Justification of existence.
- e) Feeling of self respect.

The negative reasons are :-

- a) Feel crazy .
- b) To keep out of domestic chores.
- c) To escape the troublesome situation.

A women is thus motivated to work by her subjective involvement as well as social compulsions. The working woman brings with her a set of expectations regarding what she should get out of her work. These expectations may be the result of her previous socialization, social structure and social values, which have also developed with her motivations to work. On the positive side, the work, motivations and expectations may coincide well, leading to a continued state of satisfaction while on the negative side reverse trend leads to dissatisfaction with work which results in the role conflict. Moreover the background experiences contribute to work motivations and occupational environment.

Women go to work for different reasons depending upon the conditions. Many women, like men see their level of earnings as some kind of measure for personal worth in the world. Some women who have experienced early economic deprivation want to work as a measure of economic security. In certain situations a woman might work to ensure against possible loss or incapacitation of the breadwinner of the family, while in the dual career families women resort to work for keeping up the higher standard of living. One who work under economic stress aims to procure the necessities of life whereas one who works to raise the standard of living does so far securing additional comforts.

Some women go to work for totally different reasons which indicate a new state of mind. "They are prompted by the tediousness and the monotony of house work, the isolation of the housewife, their need for personal fulfillment, sometimes their vocation or the need to use their talents, gifts or trainings".⁶

Other personality factors affecting the women's decision to work, may be motivated by aspirations for upward social mobility and also by a desire for a sense of competence. "It is possible that education and employment for married women relate positively not because education facilitates employment but also because education is a manifestation of, and, a stimulation to the achievement motivation".⁷

The data (Table 5.10) shows that there are various motivations for employment among working women. In most cases more than one motivations is working at the same time. When the respondents are asked to state their motives responsible for work. 24.3 percent respondents state that major motive behind their work is the gross necessity 22.7 percent respondents state their

motivation to work for better status. 22 percent respondents are motivated to work so as to get a good spouse. 17.3 percent respondents are motivated to work because of economic independence while, as 13.7 percent respondents want to supplement their family income. The communitywise distribution does not reveal any considerable variation.

Table 5.10

Distribution of Respondents Motives for Working

S.No	District	Kupwara		Baramullah		Srinagar		Budgam		Pulwama		Anantnag		Total
1	2	3		4		5		6		7		8		9
1	Reasons	H	M	H	M	H	M	H	M	H	M	H	M	R
2	For better status	1	-	4	3	15	20	1	2	2	2	3	5	58
3	Get a good spouse	-	1	7	2	20	17	2	1	1	1	2	2	56
4	Gross necessity	-	-	8	5	16	23	1	2	1	2	2	2	62
5	Economic independence	-	1	2	4	9	12	1	1	1	2	5	6	44
6	Supplementing family	-	-	-	4	12	10	-	1	1	1	4	2	35
7	Total	3		39		154		12		14		33		255

Notes -

- H = Hindus woman
M = Muslims woman
R = Respondents

The knowledge of motivation for work has an important bearing on the job adaptation, job satisfaction and to role conflict or happiness in the life of working women, it is largely in the cases of women working because of gross economic necessity that role conflict may be looked.

The present study found that occupational effectiveness is highest when the role orientation of the role occupants (working women) are harmonious with a situational demands of their demands. Unfortunately the situational demands of the occupation do not always wait upon the elegant matching of the role orientations of its role occupants; With the result, the role occupants are often upon to play considerably different role simultaneously or serially, which reduces their effectiveness and creates dissatisfaction leading to role conflict .

5.10 Role Conflict Problem :

The structure of the society can be viewed as the set of roles about which roles should be linked together and which ones are to be kept apart. But because circumstances change more rapidly than the roles, it regularly happens that individuals have to play two or more roles that do not combine well the difficulty felt or experienced by an actor in fulfilling role obligations is referred to as role conflict or role strain⁸. Role conflict may be interrole in between two or more roles or intra-role that is incompatible expectations within a single role, the latter is also referred to as role inconsistency in sociology. Inter-role strain occurs when a person is expected to enact two or more incompatible roles simultaneously. The career women / house-wife tension is the classic example because so many working women suffer from this problem of role conflict. Intra-role conflict occurs when an individual or one or more his or her role partners hold incompatible expectations for a single role. Role conflict thus may be experienced by ego at two levels, firstly within his/her own body of roles and secondly between his or her own roles and those of the other actors⁹.

Role conflict may arise while competing for gaining new status and role as is the case in working women. Inadequate role preparation, especially in

terms of attitudes of values, makes difficult role adjustment one's several roles may conflict with one another; or a single role may carry conflicting duties and pressures. One may fail in the role performance with consequent injury to the self. Other roles in our society are beset with similar uncertainties. Should a wife and mother stay at home or should take a job ? According to Kamarousky¹⁰ "neither role is therefore, completely satisfying or free of guilt."

Role conflict have been the very stuff of tragedy from the earliest days of the drama, but though a conflict of obligation may destroy an individual it is well to remember that often individuals have been able to exploit such conflicts to their own advantage.

In a rapidly changing society people may be unable to agree just what are the rights and obligations of a particular role, individuals who perceive a given role from different vintage points may have different expectations of a person who is to play it . This adds a new dimension to role conflict in modern conditions in most societies women's role changes fundamentally with the marriage both in respect of her activities, which come to be concentrated at home and in respect of her obligations, the problem is further aggregated when women becomes employed. Role conflict is thus, the felt difficulty in fulfilling role obligations ¹¹.

Even the role demands are not difficult or disagreeable, they are required at particular times and at particular places which means that confronting will not always be pleasurable or automatic ¹².

Similarly greater the lack of role consensus that is dissenses, the greater the potential for conflict between occupants of positions, both interposition, consensus that is agreement on role definition among the occupants of same

type of positions and interposition consensus that is agreement on role definition between occupants of counter positions ¹³.

5.10.1 Role Conflict in Working Women : The working women has to perform dual roles demanding two different sets of values to be performed simultaneously. Often the fulfillment of these two roles require qualities of different and diverse kinds – one requiring cooperation and self-negation and the other calling for competition and self-enhancement. Women's business function require such qualities as efficiency, courage, determination, intelligence, sense of reality, responsibility, and entrepreneurship. In the professional sphere they are expected to act in business like manner to be straight forward and non-sentimental. In addition to these characteristics, and partly in conflict with them, woman who is wife also, is expected to be sweet and soft, sensitive and adoptable, gentle, unassertive, good humoured, domesticated, yielding and in most cases, not too intelligent . Hence a kind of conflict arising from a lack of adjustment between two competing roles is likely to be faced by them . This problem would not arise if job and home are considered as two mutually exclusive fields of life. That the two roles, the role of an employee and of a house maker, are distinct and different by nature and that there is a wide possibility of role conflict and role strain.

In the case of employed women, new additional role is added to her existing roles as house-wife and mother, thus she is subjected to plurality of role expectations which are mutually incompatible. Enquiring into these aspects, the respondents have been asked to state whether they had come across any conflict while discharging their responsibilities both in office and home. It has been found in the study that (Table 5.11), 13.7 percent respondents confess

that they find no conflict between the job and the home responsibilities where as 42 percent respondents face various conflicting situations because of their problems related to home affairs, 24 percent respondents face role conflict due to non cooperative attitudes of colleagues and excessive involvement in the office, while as 20.3 percent respondents seem to be indifferent towards this problem. Community wise distribution of respondents does not show any variation in the trend, so the data was presented collectively.

Table 5.11
Conflict between Home and Job Responsibilities, Distribution of Respondents

S.No.	Responses	No.of respondents	%	Total
1.	2	3	4	5
1.	No conflict	35	13.7%	35
2.	Conflict due to non cooperation of family member	107	42.0%	107
3.	Conflict due to non cooperation at work place.	61	24.0	61
4.	Indifferent	52	20.3	52
5.	Total	255	100%	255

It was in this context that respondents are asked about the nature of role conflict they faced while carrying out dual responsibilities. It has been found in the study (Table 5.12), that greater number of respondents that is 38.4 percent corroborate this fact while stating that the nature of role conflict is socio psychological whereas 35.3 percent respondents state that it is psychological

while as 26.3 percent respondents termed it as social in nature. Communitywise distribution do not show any considerable variation, so the data shown is collectively tabulated.

Table 5.12
Distribution of the Opinion of Respondents regarding the Nature of Role Conflict

S.No.	Nature of role conflict	No. of Respondents	Parentage
1.	2	3	4
1.	Social.	67	26.3
2.	Psychological	90	35.3
3.	Socio psychological	98	38.4
4.	Total	255	100.00

It is quite usual that any problem especially role conflict has a multidimensional concentration on the part of working women. Here five variables have been identified which necessarily have an impact on the dual responsibilities of working women, so that, whether or not they can strike a balance between their two roles and in turn face the problem of role conflict. It has been found that (Table 5.13) 19.2 percent respondents argue that it is the cultural dimension in our society which is responsible for role conflict among working women. 18 percent respondents cite familial dimensions as the cause of problem. Approximately equal number of respondents accept that individual (14.9 percent) and social (14.5 percent) dimensions are equally responsible for the role conflict. Majority of the respondents that is 33.4 percent state that economy is the main dimension held responsible for role conflict because of

the changing socio-economic situation in our society. So far as both the communities belong to similar socio-cultural environment and hence there is not any variation in their responses which could be taken as significant.

Table 5.13

Distribution of the Dimensions of Role Conflict among Working Women

S.No	Dimensions	No. of Respondents	Percentage
1.	2	3	4
1.	Familial	46	18.0
2.	Individual	38	14.9
3.	Social	37	14.5
4.	Cultural	49	19.2
5.	Economic	85	33.4
6.	Any other	-	-
7.	Total	255	100.00

Regarding the distribution of perception about job performance of respondents, it could therefore, be inferred from the nature of respondent's perceptions, that, they are, by and large trying to strike a balance between two roles. The data (Table 5.14) shows that 31.73 percent give satisfactory responses about the perception of their job performance, 37.26 percent give unsatisfactory responses while 31.37 percent respondents experience difficulties in carrying out their dual role responsibilities. There is a persistence of dilemma in the working women regarding the duality of their roles in both

the communities. They are stretched between two contradictory expectations. Social expectation to be engaged in the lookafter and maintenance of family affairs and domestic obligations – a prescription of patriarchy. The other is a quest for status, a demand of modernity, the liberation of the individual from the clutches of collectivity. Therefore more behavioural trends for consolidating domestic responsibility/reciprocity and professional understanding are inevitable for coping the problem of role conflict in working women.

Table 5.14
Distribution of Perception about Job Performance of Respondents by Percentage

S.No.	Prescription of performance	No. of Respondents	Parentage
1.	2	3	4
1.	Satisfactorily	80	31.37
2.	Un Satisfactorily.	95	37.26
3.	Difficult	80	31.37
4.	Total	255	100.00

5.11 Role –Adjustment : Coping the Problem:

The concept of role adjustment is very common in understanding the integrity of a person and job. Its goal has been described as “satisfaction” and “smooth” switch over one status to another”.

Good role adjustment is achieved primarily through a balance between the “expected” and “enacted” roles . When the role playing individuals attach more value to one particular role than is expected / demanded of that role, the

“role counter” does not appreciate it and it leads to role conflict. Adjustment is a balanced performance of all roles in conformity with the role demands. When a person is able to make smooth switch over from one role to another and his / her role behaviour is in consonance with the role expectations, and his/her role does not obstruct the performance of other’s role, the person succeeds in integrating the various roles into an ordered sequence of roles, leading to adjustment. Role adjustment means that the role occupant feels that he/she is neither over performing nor under performing a role in relation to the demands of the role. Sociologically, thus role adjustment may be described in terms of role demands and role performances. Lack of clarity leads to clashes and conflicts in human relationships. This vacuum makes role occupants cling to the fulfillment of their own demands and claims. This is closely related to our society and that too in case of working women. There is great uncertainty regarding husband, wife and other relations in the family.

Acceptance as the goal of home and work simultaneously may lead to conflict for many, if not for all, working women. The problem is likely to become more acute as fulfillment of the two roles require qualities of different types. The demands made by the two situations not only add to their worry and fatigue but may create a problem in itself “tradition still housework less acceptable for men than wage earning for women”¹⁴. This becomes a source of role conflict for working women. Yet work outside the home can pull each partner towards routines and relationships which may conflict, or may be imagined to conflict, with the marital relationship itself, thereby causing problem of adjustment.¹⁵

5.11.1 Adjustment Pattern : Family and Social Adjustments : Adjustment pattern refer to the standards and norms employed by workingwomen to assess the degree and quality of personal, familial as well as social adjustment.

Family adjustment includes, satisfaction with husband, in-laws and children, as well as with the home life. Most women tend to work for economic security and self expression . Many working women feel that if satisfaction from the work are to be removed, they would experience a major personnel loss, all though all working women do not have satisfaction with the kind of job they are doing .

Working women fell that they are contributing to the family welfare like their husbands and in-laws. Their children do take interest and have a feeling of involvement with the working situation of both the parents. The very fact that both the parents have work as well as domestic interests and roles allows a great range of satisfaction and pride for in-laws and, above that become role models and personnel referents for children of both sexes. Respondents were asked about the means of coping role conflict at this level. Majority of respondents that is (Table 5.15) 59.2 percent opt for the cooperative attitude of family members for minimizing the problem of role conflict. 36.1 percent respondents feel the need of role substitution mechanism, while as 4.7 percent respondents argue that the sole remedy of solving the problem of role conflict is to give away the job.

Table 5.15**Distribution of Measures to Minimize Role Conflict among Respondents**

S.No	Means of coping role conflict	No of Respondents	Percentage
1	2	3	4
1	Cooperative attitude of family members	151	59.2
2	Giving away the job	12	4.7
3	Role substitution mechanism	92	36.1
4	Any other	---	---
5	Total	255	100.00

Regarding the role substitution mechanism the data (Table 5.16) shows that 37.3 percent respondents are having domestic servants, 34.9 percent respondents are assisted by husbands, 25.5 percent respondents are helped by in-laws and 2.3 percent respondents are relieved of their over load by their grown up children. These mechanisms of role substitution help the respondents in coping the problem of role conflict faced due to their dual responsibilities. There is not any significant variation in Hindu and Muslim community regarding the role substitution mechanisms.

Table 5.16**Distribution regarding role substitution mechanism of respondents**

S.No	Role substitution	No of Respondents	Percentage
1	2	3	4
1	Servant	95	37.3
2	Husband	89	34.9
3	In laws	65	25.5
4	Children	6	2.3
5	None of the above	---	---
6	Total	255	100.00

Social recognition to the women's job role is necessary for their social adjustment. Possession of socially desirable attributes, effective relationships with social realities and situations are the criteria of social adjustment. The favorable attitudes towards social participation with other known or unknown and the ability to get along with other persons helps the working women to adopt themselves in the society. By and large, the support of the community is crucial which provide an interesting environment in which working women work to facilitate rather than to impede their participation in the work sphere.

For the working women, it is crucial that their community or society approve or facilitate their career in various ways and they actually want them to work. The societal flexibility on the occupational situation is must to see the work of each member as contributing something to the whole. It is not possible for the women to pursue the career when there is exploitation or discrimination at the family level, societal level or work place. It is necessary that society should allow the women to work outside the home, and must change or modify the attitudes towards the idea that values, beliefs and customs do not allow the women to move outside their houses.

Respondents are asked about the forms of exploitation during their working hours. The analysis of data (Table 5.17) shows that 54.1 percent respondents face the mental torture, 16.1 percent respondents are abused through language and gestures, 12.9 percent respondents are abused sexually, 9.1 percent respondents are abused physically and 7.8 percent respondents reported the form of exploitation as teasing. The empirical findings of the exploitation of working women at work place indicate to a progressive movement on tradition – transition – modernity continuum as operative.

Organization of work and work place is formal, hierarchical, differentiated and statuses are also arrayed in a system of high and low, superior and subordinate. In such structure of social relationships, it is not very uncommon that subordinate relationships are exploited.

Table 5.17

Distribution of Forms of Exploitation of Respondents during Working Hours

S.No	Form of Exploitation	No of Respondents	Percentage
1	2	3	4
1	Sexual abuse	33	12.9
2	Mental abuse	138	54.1
3	Physical abuse	23	9.1
4	Teasing	20	7.8
5	Through language and gestures	41	16.1
6	Any other	---	---
7	Total	255	100.00

Respondents are asked about the coping mechanisms against their exploitation. Overwhelming majority of respondents (Table 5.18) (71.4 percent) report avoidance as the coping mechanism, 26.3 percent respondents used to bear with and only 2.3 percent respondents have a courage to protest against their exploitation.

Table 5.18**Distribution of Coping Mechanism against Exploitation by Respondents**

S.No	Coping Mechanism	No of Respondents	Percentage.
1	2	3	4
1	Avoidance	182	71.4
2	Bear with	67	26.3
3	Protest	6	2.3
4	Any other	---	---
5	Total	255	100.00

With regard to coping mechanisms, it is necessary to know about the opinions of working women regarding the tendencies to eliminate the discrimination and exploitation against them. The analysis of data (Table 5.19) shows that, 35.3 percent respondents recommend that for facilitating the environment to the working situation, reformation of the value system is necessary, 34.5 percent respondents think that adoption of legislations is necessary for ensuring equality in respect of working conditions. 26.3 percent respondents endorse family welfare programmes as the measure to eliminate exploitation as well as to enable women to work out side the home, while as 3.9 percent respondents argue that roles of the women should be restructured.

Table 5.19
Distribution of the Tendencies to Eliminate the Discrimination and
Exploitation among Working Women

S.No	Tendencies	No of Respondents	Percentage.
1	2	3	4
1	Reforming the value system of family members	90	35.3
2	Restructuring the roles of women	10	3.9
3	Adoption of legislations to ensure equality and equity in respect of working conditions.	88	34.5
4	Effective family welfare programmes .	67	26.3
5	Any other	---	---
6	Total	255	100.00

In spite of all odds and problems faced by working women in our society, the vast majority of them believe that they have succeeded in managing their dual roles. The role conflict is largely a socio-psychological matter. It has some thing to do with the individual roles or the state of mind of the respondent, as well as, it is related with the social sphere also. It is also found that in case there is a direct conflict between the professional role and the home role, it is the job role which has to go under while the wife-mother role always predominate. It is also found that majority of the respondents are proud of their dual roles. Most of the respondents maintain a balance between the two roles, while at work they are devoted completely to their job role and back to

home, they transform themselves into busy housewives and mothers. The present study reveals that the important key to adjustment is the accommodative behavior of husbands. This is an important gesture for other family members to extend their cooperation to the working women in both the communities.

Due to the peculiar culture and structure of our society, majority of the respondents are able to have active social contacts with their relatives and friends. Women working in the urban areas are able to have recreational engagements and entertainment outside the home, partly due to leisure time facilities and partly due to their earning.

Most of the working women receive help and cooperation from their neighbours in receiving their children and guests. In some cases neighbors are jealous too. Moreover the attitude of children and in laws of the working women is also significant. Most children believed to have better future and prospectus because of their parents work situation as per the respondents.

Most respondents seem to be liberal in case of religious ideologies and belief. Religion has not been very significant in hindering their job role. In the data (Table 5.20), only 29.0 percent respondents of both the communities observe purdah both at home and work place 32.2 percent avoid purdah both at home and work place, while as 38.8 percent working women used to be in purdah at home and not a work place.

Table 5.20**Distribution of the Opinion of Respondents about Purdah System**

S.No.	Expectation	No. of Respondents	Parentage
1.	2	3	4
1.	Neither at home nor at work place.	82	32.2
2.	At home not a work place.	99	38.8
3.	Both at home & work place	74	29.0
4.	Total	255	100.00

From the study it is concluded that the role adjustment of working women is related to their own role performance and to the social expectation of the role of women. The study notes that there is not any significant difference between Hindu and Muslim working women because the socio-cultural environment is the same. Working women belonging to both communities enjoy considerable prestige while doing the gainful employment.

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Chapter VI

CONCLUSION

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6.1 Conclusion :

The present exploratory study is undertaken to make a comparative study of Hindu and Muslim working women in organised sectors in urban Kashmir. The study among other things, seeks to examine the nature and dimensions of role conflict in working women. Although there can be no doubt that Kashmiri culture generally is still heavily male dominated. Potential for change is obvious in the high proportion favoring less role differentiation and more equality of decision making between husband and wife in the family .

The proportion of women working in the different sectors of economic activities is not great at present in Kashmir. The increasing number of women in educational institutions, working in modern service sectors, and sharing in the family decision making, as well as tendency of young educated men to share in the house-hold tasks and to favour the participation of women in economic activities shows a major shift towards understanding of modern roles especially women's roles and can be seen as a sign of modernization.

Traditionally in Kashmir society like other societies, sex roles are centered around the division of labor in the family. Sex roles are most centrally concerned with the bread-winner versus home maker specialization. But now the strong positive relationship between the education and employment is a significant sign in the change of role and status of women. In the mean time, the co-existence of traditional and modern attitudes and living patterns is an obstacle to wider participation by women in many of the social, economic and political activities in Kashmir society.

Respondents of this study are working women in organized sectors, but their official role performance is not expected to be replicated at home. The

syndrome of the home and domestic life, whether one is married or single or unmarried or divorced, has its characteristics. Life is totality and it would be counter productive if one were to isolate the life at home and life at work place. A working women would ignore nad relegate one or the other only at her peril. The duality of role at home and outside, therefore is not ambivalent, but relative to the environment and the extent of fulfillment one gets at home as a pre-condition to satisfactory professional role performance. This way a potential is needed to syncritise the essentials of the two seemingly different roles.

In the present study a sample of 255 respondents stand selected from among the six districts of Kashmir region, namely Anantnag, Pulwama, Budgam, Baramullah, Srinagar and Kupwara. The study is confined to urban areas. The sample comprises of 121 Hindu respondents and 134 Muslim respondents. Among them, 96 are in teaching, 86 in social welfare, 63 in medicine and 10 are in banking sector. Out of the total sample 255 respondents 60 percent are married, while 40 percent are unmarried. The main source of the data is the interview schedule, supplemented by four case-studies (two from each community), besides literature search supplemented the data.

The present study is designed as a comparative study in view of the fact that the response of the Hindu and Muslim communities is known to be historically different towards women's employment. Traditionally woman's occupational status has always been closely associated with the home and family activities in the recent times education, social legislations changing values and notions of equality and gender justice etc, have necessitated a change in the status and role of woman, which was hitherto resisted by

religions restrictions. Due to more education and awareness of the second sex especially after independence, more and more women got education and subsequent employment. This has made women better conscious about their rights and duties. The working women, thus have to perform dual roles which expose them to conflicting expectations because of multiple role demands. Working women experience incompatibility between their conception of women's role and new occupational role. The professional role of women outside the home has not relieved them of domestic chores but has added to their duties and functions. When a working women does not perform up to these incompatible expectations, it leads to the role conflict problem.

Working women themselves find it difficult to carry on the two roles together and some of them have succeeded in managing the two roles, some of them are not altogether happy to work.

The problems related to working women in our society, in much of the contemporary sociological literature, is explained in terms of long standing stereotypes. For some sociologist it is their religion, for still others it is the economic inequality, socio-culture background, especially purdah system. The present work believes that these stereotypic are incorrect because the problem is located in the issue of gender, and not in faith.

The study demonstrates that social background of respondents place an important role in managing the dual role responsibilities. A greater number of respondents state that the dual roles did not cause imbalance and clash of responsibility because their parents are educated. The study also notes that there are no significant differences between the Hindu and Muslim respondents so far as their parental back-ground is concerned. Regarding the degree of role

conflict which concerned few respondents, they are not forthcoming though their dissatisfaction is not kept hidden. So far as family type as a variable of social background is concerned, the study shows that a majority of the respondents belong to joint families (50.2 percent) rather than small families irrespective of their religious background. The study has belied the assumption that difference in the religious background affects the family size of respondents. Most of the married women felt that their husbands are found willing to extend a helping hand and share domestic chores, which is reflective of a positive perception of mutual obligations. It is not a surprising response, that spouses, in greater number, are found satisfied with marital harmony. In a few cases of adverse responses, the causes are generally ascribed to dissimilar background of spouses, lack of understanding on the part of the in-laws and accumulated tensions. There is correspondence of working hours in case of greater number of spouses, mainly because of the nature of their occupation. Those who are affected in this regard are well served by domestic help and other members of family.

The problem of role conflict is more in spouses who are not known to each other before marriage while those who have contracted their marriages at their own will as well as recognized by respective parents are more adjusted.

The study has found that the relationship between the working experiences and the number of women is inversely proportional. The longer the working experience, the lesser is the number of women, which holds equally true for both Hindu and Muslim working women.

Those respondents are far off posted either because of promotion or transfers experience higher degree of role conflict as compared to those who are posted near by their residence.

Only few number of respondents have infants requiring special look after, which is once again done by domestic help and elders of the family, in most cases the mother or sisters of the respondents come to their rescue in this regard. A large number of respondents have school going children but few find it difficult to adjust in this regard because again elders, that is, in-laws help in discharging this duty. Where as large number of respondents state that their working out side the home do not negatively effect the domestic obligations, a greater number of teachers (Respondents in teaching profession) and doctors (Respondents in medical profession) think other wise.

A major cause identified is full time mother care in the context of socialization and home working of children but are deprived owing to the mother being away for considerable time.

The study reveals that greater number of respondents perceive their children's full support and approval of their being working mothers, which is also reflected in respondent's perception of their husbands approval in support to work.

In few cases, however, it seems that, husbands have yet to reconcile to the necessity and reality of working wives. The pattern of favorable response is also seen in respondent's perception of the attitude of their in-laws. Majority of the respondents show their satisfaction with the behavior of the in-laws. Though there are reverse responses also in this regard, which are frankly

expressed , one could perceive the general harmony reported on the domestic front .

At the substantive level the present study generates large amount of data bearing not only on the nature and degree of role conflict among working women but also in ancillary fields such as motivation for employment, role modles, choice of profession, exploitation of working women, nature of discrimination, nature of role conflict, dimensions of role conflict and coping mechanisms of role conflict problem.

The motivational pattern indicate that most of the respondents decided to work out of gross necessity, for gaining better position in the society due to economic incentives as well as for getting a better spouse .

Analysis of the role models of the respondent's opinions reveals that majority of the respondents followed their parents and friends and teachers for taking up jobs.some of the respondents who are unmarried use to perform job roles to make use of their professional competency. These working women had sufficient time to spare for home work and recreation unlike those of the married respondents.

How a working women perceives her job role in the society which is male dominated, determines the nature and extent of exploitation and discrimination to which she is faced with. It could be conferred from the nature of the of respondent's perceptions, that they are happily placed so for as the home front is concerned. There are voices of apparent dissatisfaction about some issues related to gender, which could not be identified among insurmountable problems of working women. One can hope that with the

passage of time, more enlightened behavior trends would emerge and consolidate gender reciprocity and understanding.

The majority of the respondents believe that they have succeeded in managing the two roles. The study shows that role conflict faced by working women is not because of profession, income or education but it is largely socio psychological in nature. As the decision to work is concerned, the findings of the study are in conformity with the Hoffman's (1963 A.D.) finding that it depends upon personality factors of the respondents. In case of role conflict faced due to incompatibility of two roles, this finding agrees with the study of Kelsall, Poole and Kuhn (1972 A.D.) in the U.K.

The working woman is faced with the dilemma of her work and also with the conflicting ideas of being good wife and good mother confirms the finding of Rapaport (1971 A.D.) in U.K.

The study also shows that the respondents in most cases are first generation earners and the respondents of urban origin held more modern attitudes towards employment because of urban way of life.

As the respondents are taken from the same socio-cultural background in Urban Kashmir, it is seen that inspite of religious differences, the respondents do not differ in terms of personality traits, role modles, motives for work and life orientation. They tend to come from urban middle classes and groups and newly rich rural strata.

Despite religious differences, both Hindu and Muslim respondents share a common social out look and awareness.

At the methodological level the present study reveals that the kind of data for such work can be collected through interview schedule and case studies. The questionnaire will not yield the ultimate details. Moreover, the limitation of time and resources do not allow, interviews of the husbands, children and inlaws. Their attitudes perceived by the respondents are taken into account.

6.2 Limitations of Present Study :

The present study is conducted in the urban areas of Kashmir region and that too in the organized sectors. We have not taken into account the rural working women and informal sectors .The problems related with non-working women or women working in informal sectors have also not been discussed, which amounts to the limitations of present study. We hope, present study, if limited, shall have demonstrated that the problem of role conflict and related problems of working women is the part of general malaise of our society. If it is to settle for the three most important issues rather variables that explain the problem, it is, economic inequality ,cultural values, and, gender inequality. Gender inequality is a problem that affects not just the Muslim women but Hindu women too, or generally all women in our society. We have hopefully succeeded in exposing the nature and dimensions of role conflict among working women in urban Kashmir in two communities, that it is located in terms of gender and socio Psychological attributes.

6.3 Suggestions for Future:

In the changing situation in which women come out of their domestic spheres in large numbers for obtaining education, skill and entrepreneurship for performing subsequent remunerative jobs, there is a need for detailed study

of various aspects of women's employment. In order to pursue the goal of total change and development among women in Kashmir, they need sound development of personality and social recognition. In the context of Kashmir, women belonging to the upper socio-economic groups have undergone significant degree of change and development as opposed to those belonging to lower socio economic groups.

Since women in Kashmir have started working outside their home recently, they face various problems, within and outside the home. Within the family and home, the working women face problems such as custody of children during the day time, socialization of children, maladjustment with the in-laws, competition and conflict between family members, overload of work due to dual roles and many other problems. Outside their homes, the working women face problems which include harassment by seniors, situation of tension, exposure to and interactions with the unknown male colleagues, lesser time for family responsibilities and entertainment and public ridicule etc. These problems need to be tackled within and outside the family frame work. We hope that present study will be a humble and primary attempt towards women related problems in Kashmir. Nevertheless, on the basis of the findings of present study, it appears that Kashmir society in relation to sex roles or women issues is moving towards gender equality.

6.4 Appendix : Interview Schedule and Case Studies

(a) Interview schedule :

Nature and Dimensions of role conflict in working women in urban Kashmir:-A comparative study of two communities.

The information sought through this Interview schedule is needed for academic purpose only and will form a part of Ph.D thesis. We would like to assure you that it will be used for research purpose only and will be kept confidential. We hope that you will cooperate us while providing valuable information.

Part A : Personal Background of Respondent

Respondent No.

- (1) Name.....
- (2) Age.....
- (3) Place of birth.....
 Rural..... Urban.....
- (4) Religion..... Sect (*if any*)
- (5) Caste(*if any*) Beradri(*if any*)
- (6) Educational Qualification.....
- (7) Occupation.....organization.....
 specialization.....
- (8) Monthly Salary..... Rs. any other source of income
 Rs.
- (9) Marital status :Married() Un married()Divorced()Single()
- (10) If married, were you working at the time of marriage ,yes() No()
- (11) How many brothers and sisters do you have?
 Brothers(),sisters().

Part 'B': Family Background of the Respondent

12) Please give details.

- (a) Husband's educational qualification (highest degree obtained (.....))
- (b) Husband's occupation.....
- (c) Husband's monthly salary.....
- (d) How many children do you have
- (e) Specify the age and sex of children

S.NO.	MALE	FEMALE	AGE IN YEARS
1			
2			
3			
4			

(F) After how many years your first child was born ?years.

(g) Type of family you belong:

Nuclear family(), Joint family(), Extended family()

13) please give details:

- (a) Fathers educational qualification(Highest degree.....)
- (b) Fathers occupation.....
- (c) Mother's Educational Qualification (highest degree obtained):
.....
- (d) Mother's occupation:
- (e) Is any of your sister working? Yes () No ()

14. Who motivated and encouraged you most in taking up your job?

Specify

- a) Father () b) Mother ()
 c) Husband () d) Teacher ()
 e) Friend () f) None of the above ()

15. To enter the job, who discouraged you most? Specify

- a) Parents () b) Parents in-law ()
 c) Husband () d) Friends ()
 e) None of the above ()

Part 'C' : Operative Questions:

16. How long you have been working in the present occupation? No.of Years ()

17. What factors, you consider played an important role in the selection and choice of your present occupation? Specify any one:

- a) Closer to your locality ()
 b) Nothing better available ()
 c) Personal interest ()
 d) Technical Qualification ()
 e) Family background ()
 f) Any other (please specify) ()

18. Why did you go in job? Specify

- a) For better status ()
 b) Get good spouse ()

- c) out of gross necessity ()
 - d) For economic independence ()
 - e) To supplement the family income ()
- 19. Please give details:**
- a) Who is your head of family ()
 - b) In your family who actually control and guide the family income ()
 - c) To what extent you can have freedom to spend your own income
 - 1. Fully 2. Partially 3. ()
 - 4. Not at all ()
- 20. In your family who has major role in making decision regarding schooling of children, marriage of children and house building etc.?**
- Specify :**
- 1) Collective 2) Male members
 - 3) Female Members 4) Any other (please mention) ()
- 21. A) Are you satisfied with your present job?**
- Yes () No ()
- b) Do you want to change your job?
- Yes () No ()
- c) If yes , please assign reason
 - i) Longer hours of work.
 - ii) To enhance the salary and income.
 - iii) Inconvenient location of work place.
 - iv) Risk of the job.
 - v) Any other (please specify) ()

d) If No, what other occupations do you suggest for a women to be suitable?

i) Teaching ii) Nursing iii) Social welfare services

iv) Administrative v) Banking vi) Library

vii) Any other (please specify) ()

22. What is your point of view regarding the status relationships with men and women?

a) For proper care and control of family men should have higher status.

b) Women's status should be higher than men?

c) There should be equality of status among both the sexes()

23. As working women, to what extent you are able to maintain your social contacts and obligations with your relatives, neighbors and friends?

a) Fully b) Partially c) Negligible ()

24. How do you respond to general social acquitation to observe purdah?

a) Neither at home nor at work place

b) At home not at work place.

c) Both at home and work place ()

25. It is generally said that religious beliefs and traditions create hindrances and problems in the adjustment of women's role as a working women. Do you agree?

Yes () No () indifferent ()

26. a) Are you along with your office responsibilities able to carry out your domestic responsibility satisfactorily?

Yes () No () Difficult ()

- b) If no, suggest the reason/reasons:

- 1) Lack of time 2) Strain of work
- 3) Feeling of tiredness
- 4) Any other (please specify) ()

27. A) Who among the following assists you in carrying out your domestic work?

a) Servant b) Husband c) in-laws

B) What is the attitude of your husband towards work?

a) Favourable b) Unfavourable c) Indifferent ()

C) What is the attitude of your children towards your work?

a) Favourable b) Unfavourable c) Indifferent

D) What is the attitude of your in-laws forwards your working situation ?

a) Favourable b) Unfavourable c) indifferent ()

E) Do you think that employment of woman has an adverse effect on the family relationships (marital and children)?

a) yes b) No c) Indifferent ()

28. A) Being a working women, do you experienced any sort of exploitation while working outside the home?

- 1) Generally 2) Occasionally
- 3) Rarely 4) Never ()

B) If yes, who generally tries to exploit you during working hours?

- | | |
|-------------------|-------------------------------|
| 1) Superiors | 2) Fellow male workers |
| 3) General public | 4) Any other (Specify) () |

C) How working women is generally exploited in day today business of work?

- | | | |
|-----------------------------------|--------------------|--------------|
| i. Sexual abuse | ii) Mental torture | iii. Teasing |
| iv. Through language and gestures | | |
| v. Physical abuse | | |
| vi. Any other (Specify) () | | |

D) How do working women cope with these situations?

- | | | |
|-------------------------------|--------------|------------|
| 1) Avoidance | 2) Bear with | 3) Protest |
| 4) Any other (Specify) () | | |

29. While performing multiple roles, working women experience role conflict situation. Is there any such possibility that you can tell us from your own experience?

- | | | |
|--------|-------|-----------------------|
| a) Yes | b) No | c) Indifferent () |
|--------|-------|-----------------------|

30. If yes, what is the nature of role conflict?

- | | |
|------------------------|-------------------------------|
| a) Social | b) Psychological |
| c) Socio-psychological | d) Any other (Specify) () |

31. When did you experienced higher degree of role conflict?

- | | | |
|----------------|-------------------------------|------------|
| a) Un-married | b) Married | c) Working |
| d) Non working | e) Any other (specify) () | |

32. In your opinion what are the dimensions of role conflict as experienced by you. Specify.
- a) Familial b) Individual c) Social
- d) Cultural e) Economic f) Any other (specify) ()
33. In your opinion what is the effect of role conflict on family relationships?
- a) Disintegrating b) Hazardous
- d) Adoptable d) No effect at all ()
34. Do you experience any clash between your domestic and official obligations?
- a) Yes b) No c) Indifferent ()
35. What do you think that role conflict is because of:
- a) Conflict due to non-cooperation of family members
- b) Conflict due to non-cooperation at work place
- c) No conflict
- d) Indifferent ()
36. What is your perception about your dual role performance?
- a) Satisfactory.
- b) Unsatisfactory
- c) Difficult ()
37. A) Do you think that role conflict in working women can be minimized?
- 1) Yes 2) No c) Indifferent

B) If yes, mention the means of coping it

- i) Cooperative attitude of family members
- ii) Giving away the job
- iii) Role substitution mechanism
- iv) Any other (specify) ()

38. Do you avail the opportunities and priviledges of legal benefits conferred upon working women by constitution and laws of land?

- a) Yes b)No C) Indifferent

39) Our social structure , working conditions and sexual division of labour are largely detemined by the patriarchal structure. Do you agree that the very existence of patriarchy is oppressive to women workers?

- a) Yes b) No C) Indifferent

40) Generally the exploitative attitude of males is attributed to a particular type of socialization backed by patriarchy. Do you agree that the very existence of patriarchy is oppressive to women workers?

- a) Yes b) No c) Indifferent ()

41) Generally the exploitative attitude of males is attributed to a particular type of socialization backed by patriarchy. Do you agree that by changing the socialization practices of male children, we can reduce the forces of paticarchy and social structure?

- a) Yes b) No c) Indifferent ()

42) There is a strong tendency to eliminate the discriminatory and exploitative measures regarding working women. Which among the following could you suggest the best solutions? Mention

- a) Reforming the value system
- b) Restructuring the roles of women.
- c) Adoption of legislation to ensure equality and equity in respect of working conditions
- d) Effective family welfare programs.
- e) Any other (please specify) ()

43) Are you satisfied with your life style?

- a)Yes b)No C) Indifferent ()

44) Any suggestion, please specify

Dated :

Time :

Researcher's observation:

(b) Case Studies of Four Respondents

Case (I)

Name:- Mrs V.P.

Age:- 39

Occupation:- Teaching.

Mrs. V.P is a working women, employed in the education department as a teacher. She was born in a middle class Hindu family. Her father is a lawyer and her mother is educated but housewife. Mrs V.P was educated in government schools and she completed her University education in the subject of psychology in Punjob University. She has two brothers and one sister. All of her brothers and sisters got high education and are all employed in governmental organizations. Her husband is lecturer in zoology in a college. Her children comprise of two sons and two daughters. The elder son is passing M.M.B.S and other three children are studying in the college. Mrs V.P's family is nuclear family and they have a servant to carry out domestic chores.

Mrs V.P. during her college days had many friends but she was not permitted by her parents to go far outside for tours and shopping etc. Her father liked her co-education but her mother did not. Mrs. V.P passed her matriculation examination from a higher secondary school, where both boys and girls were studying. After passing the senior secondary class from the same school, she was admitted in a women's college where she completed her honour's degree in arts subjects.

For passing masters degree in psychology she was sent to Punjab University with her maternal uncle who was already persuing his doctor's degree in psychology in the same university.

Mrs. V.P. after passing her master's degree wanted to join doctoral degree in the same university but in the mean time, she luckily got appointed as a teacher in her own town and thus had to discontinue her further studies.

Mrs. V.P.'s father was in search of a good spouse for her daughter, as he thought that the ultimate identity of the girl's life is marriage. Fortunately he was able to find out a lecturer in the same town, who was also from the pandit community with the same caste, and, soon got her daughter married.

Mrs V.P. did not took dowry as her parents in-law and the husband refused to accept dowry. Mrs V.P. accepted that perhaps her in-laws and husband compensated the dowry for her job.

After two years of marriage she got a child in her natal home, as a tradition in our society, women generally go to their family of orientation for delivery. When she came to her conjugal home, it was not difficult for her to adjust. She admitted that her parents in-law were very kind and considerate as her husband was the youngest son of her parents in-law and loved them very much. Mrs V.P.'s husband was promoted as university lecturer and was allotted a quarter in the university campus. He along with his wife and child now had to shift there. Her husband used to visit parents weekly. When Mrs V.P. was expected to give birth to second child her husband was sent to Delhi for some training on deputation. After joining his new assignment, when he returned to see his family and wife, he found that his father has collapsed due to heart failure. The separation of husband and passing away of father in-law made

Mrs. V.P. to face many problems in carrying out her duties both domestic and professional . She was perturbed as how to adjust both the roles. In the mean time she delivered her second child and her husband owned a servant (maid servant) to look after his wife, children and domestic activities. Her children are so small that they need constant care and attention. When there is no maid servant sometimes, in such circumstances she leaves her children at parents in-law's house before going to school and her way back she picks them up. Her mother in-law had to see her own house and could not come to stay with Mrs. V.P. to look after her children there.

Sometimes Mrs. V.P. thought that she should give up her job but at the same time, she is too much devoted to her profession as well as professional qualification. Mrs. V.P. was worried for her husband's separation for herself as well as for the children.

Mrs. V.P. is sincere and all her relatives, friends, neighbors and colleagues like her. Mrs. V.P. had a servant who looked upon the domestic work and she does not worry about the kitchen. Mrs. V.P. is fond of teaching and listening music . She prefers to go out for holidays with her children to enjoy the beauty of Kashmir, especially Mughal Gardens in Srinagar. She loves to look after both her daughters personally but she feels the absence of her husband.

Mrs. V.P. reported that she was extremely happy when her husband came from Delhi and started living with his family again. Mrs. V.P. admitted that it is quite difficult to take up job, especially, when children are very small. She admitted that if her third child is boy, she can get herself sterilized. Mrs. V.P. was able to give birth to her twin sons. She said that when her children

would grow up. Then she would be able to do full justice to her job, otherwise her mind remains at home.

Mrs. V.P. argued that her husband does not object her employment. He is of the opinion that a women should be able to do some thing more worthwhile than house keeping. According to him a women can not ignore her biology. But she should carve out her firm identity in the society. He is very helpful to his wife as he does not expect his wife to do everything for him.

Mrs. V.P's. in-laws are satisfied with her as she manages to fulfill her obligations towards them. She is happy in her school atmosphere, her principal is very kind and considerate. She is granted leave and managed to get salary at the school.

The neighbours and friends of Mrs. V.P. are good and affectionate because Mrs. V.P. is herself a good person.

Conclusion: (Researcher's Observation)

Though economic independance and enough money is presumed as the satisfaction of life but conflicts are certainly present in carrying out the dual role. This case shows that Mrs. V.P. has also a lot of conflict though there is role substitution mechanism as the arrangement for domestic duties, but sometimes the situation becomes so tense that she thinks of leaving the job for sublimating herself . But as she is very keen about doing her job, so she manages to carry out her both roles inspite of her many difficulties while balancing the traditional domestic role and the modern professional role.

Remarks:- Mrs. V.P.is psychologically sound woman . When I visited to her home she gladly argued to her discussion with me on his historical

background. It took me half an hour to know her about my problem and purpose of interview. On this day she was going anywhere else to attend the school function and she fixed the next day for interview. Next day it took me three and half hours for interview to gather the necessary information about her personal, familial and social background.

Case II:

Name: Mrs. N.K.

Age: 45 years.

Occupation: Medicine (Lady Doctor)

Mrs. N.K. is the only daughter of her parents having two brothers. Her father is big business man in the city of Srinagar, and her mother is a house wife but educated. Mrs. N.K. received professional education while her brothers after passing intermediate entered the business of father. Her brothers and parents motivated and encouraged her to become a doctor. Mrs. N.K. accepts that her mother remained determinant motive force for daughter's ambition of becoming doctor.

Mrs. N.K. determines that their family pattern is as such that there have been equality among daughters and sons in every respect. Her family members give respect to her profession and status.

The child hood experiences of Mrs. N.K. were comfortable. She had no need of looking after domestic chores because her family owned a servant. Mrs. N.K. and her brothers loved to play with each other and they together used to decorate the house on festive occasions. Mrs. N.K. after passing her M.B.B.S. Degree was selected as the lady doctor in a hospital in Srinagar. After

three years of Job she was married to a pandit boy who belonged to other profession (Lecturer). Mrs. N.K. did not objected to the match. Luckily after marriage she found her husband noble and considerate. Her husband encouraged her to do the job honestly. Mrs.N.K. completed her M.D. in Gynecology with the encouragement and cooperation of her husband. Mrs. N.K. is senior consultant in the department of Gynecology in the city hospital besides her handsome salary, she earns much by private practice in the nearby clinic .

Mrs.N.K. had now two daughters and only son who are studying in different classes in different schools of repute.

Mrs. N.K. determines that she is the only student among her batchmates in her present position. She has little time for meeting her friends and relatives due to her engagement both at workplace and home. Mrs.N.K. has sober and polite nature and everybody likes her. She is sincere and friendly with all people who come to consult her. Mrs. N.K. helps the poor people by free medicine and free consultation. She gives due respect and consideration to her professional role but she is not wholly satisfied with her household role. Mrs. N.K. has nuclear family but she gives due consideration to the relatives of her husband. Everybody in her natal and conjugal relations are satisfied with her. Mrs. N.K. accepted that initially she faced some difficulties in adjusting and managing the two roles but due to her considerate husband she managed the two roles.

Mrs. N.K. takes care of her family members efficiently. In her absence her own mother and maid servant takes care of them.

Mrs. N.K.'s parents in-law are considerate and satisfied with her, although they reside with their younger son. They never interfere in any household affair. They are proud in having such a qualified daughter in law.

Mrs. N.K. is highly sociable, she tries to keep social contacts with known people. She is good with her neighbours, friends and relatives. They take help from her when they need. She does not insist on payment from all patients but at times she give medicine from her own stock to those patients who could not afford to purchase them from the market.

Mrs. N.K. is keen about the future of her children. She often enquires from them about their studies and progress. Mrs. N.K. wants her daughters to be teachers instead of doctors because doctor's job is very engage job which leaves little room for social contacts and emotional satisfaction:.

Conclusion: (Researcher's observation)

Mrs. N.K. accepted that professional and domestic roles are incompatible and there are conflicts and clashes in balancing them. She argues that for performing both roles, cooperation of better half / half partner (husband) is very important, without which working women can not make justice with her roles. This means that when the husband is of demanding temperament, then there would be greater chance of role conflict in working women.

Remarks: Mrs.N.K. was very cooperative. By consulting her at her clinic, she was extremely hospitable and humble. Though at that time she had private practice and the interview was interrupted many times but she cooperated fully. It take us two hours to complete the interview for necessary information about the historical background of Mrs. N.K.

Case III:-

Name: Mrs. S.J.

Age: 46 years.

Occupation: Social Welfare (Supervisor)

Mrs. S.J. is presently posted as supervisor in the department of social welfare. She belongs to the shah beraderi (an endogamous caste like category among Muslims) her father is a retired session judge and her mother is a house wife who has primary education. Mrs. S.J. is the eldest among the two brothers and sisters. From her very childhood she was motivated to read and write. She completed her matriculation examination in a government school and was admitted in girl's higher secondary school in Anantnag for intermediate course. After completing her intermediate class, she got appointed in the social welfare department. The brothers and sisters of Mrs. S.J. were studying in lower middle classes when she got employed. At that time her father was posted in Srinagar city, he used to stay at the place of posting while his family remained at home in Anantnag.

Mrs. S.J.'s father decided to arrange the marriage of her daughter with a shah boy who was a teacher. Shah beradari among Muslims in Kashmir is an endogamous group so far as marriage is concerned. Mrs. S.J. was not aware about her marriage. She used to go to her office freely and was quite happy. She had a male colleague who was unmarried. Mrs. S.J. fell in love with him and both of them decided to marry. The male colleague of Mrs. S.J. was not of her beradari. When he sent proposal to her father, he refused and informed him that arrangement of Mrs. S.J.'s marriage has already been made.

Mrs. S.J. tried to convince her father about her liaisons with her friend and insisted her parents to accept the proposal. Ultimately Mrs. S.J. was married to her interested friend, by breaking the cake of endogamy; a departure from traditional marriage.

There was great resentment against this marriage from her relatives. Although it was an inter-caste marriage, but they were determined and did not listen to any one. Her parents in-law were happy in having earning daughter in-law.

Mrs. S.J. has three children now which are all grown up. When she was expected to give birth to the first child, she continued in her job work. She was assisted by in-laws in carrying out domestic duties because they had not any servant to look after the domestic chores.

Mrs. S.J. accepts that her husband is very considerate towards her. He does not expect much from her as she was doing her job before marriage, her husband has no objection in her continuing with job.

Mrs. S.J. claims that they are able to maintain the higher standard of life in comparison to her relatives and friends because both of them are working and earning for comfortable living.

Mrs. S.J. is very lucky in having such a helpful husband who helps her in carrying out domestic duties as well as office work. Her husband never blames her in neglecting him, her children and relatives on account of her job. Her husband at times faces many difficulties as both of them being working, but he did not mind it; partly because of his wife's financial contribution and, partly of his love and affection for his beloved wife.

Mrs. S.J. accepts that at number of occasions, she faces the problem of balancing her domestic role and job role, especially when the children were immature. But as her in-laws are very considerate, so she manages to strike balance between her multiple role demands.

Mrs. S.J. is very friendly and hospitable, she is able to keep contacts with relatives, friends and neighbours. She is also considerate towards her colleagues and subordinates who are proud of her supervisorship.

Mrs. S.J. has developed the habit of working and she admits that it would have been the waste of her talents, if she has to look after household affairs only.

Conclusion:(Researcher's observation)

Mrs. S.J. admits that there is conflict in accomodating job role and domestic role but cooperative atmosphere of family and workplace helps a lot in adjustment. The professional competency and moral attitudes help in resolving the mental tensions of working women.

Remarks: Mrs. S.J. was cooperative during interview time she was all formal and requested to visit her house again . It took one and half an hour for interviewing her. Mrs. S.J. is very humble and considerate, when ever she meets, she enquires about the progress of the research.

Case IV:-

Name: Mrs. N.D.

Age: 37 years.

Occupation: Clerk (Jammu and kashmir bank limited)

Mrs. N.D. is a bank Clerk in Jammu and Kashmir bank Limited. She belongs to a middle class Muslim family . Her father is senior teacher and her mother is also teacher in a primery school . Mrs. N.D. has three sisters and one brother. All of her sisters are educated but unemployed while as her brother is a doctor.

Mrs. N.D. passed the matericulation and Intermdiate classes from a convent School of education. She was admitted in a women's collage from were she completed her honours degree in commerce, she appeard in an examnation held by Jammu and Kashmir Bank and was decleared successful. She was so happy when she learn that she has got the job.

After two years of her service carrier she was married to her cousin brother who was teacher in a near by school.

Mrs. N.D. had no objection to marry her cousin brother. She thought that now both of them would be able to earn a lot for standard living. Mrs. N.D. gave birth to her first child after one year of a mariage. She had to live in a joint family where she had to care three sisters and one brother of her husband and parents in-law.

Mrs. N.D. was again expected to bear a child, and at the same time she had to face certain difficulties from her mother in-law and husband .

Mrs. N.D. suspected that her mother in-law must have told her husband something else. Even then Mrs. N.D. did not pay any heed to her husbands attitude and she continued to work as usual.

Mrs. N.D. said that from then the behavior of her in-laws changed. All the time they used to blame her for ignoring the house hold responsibilities. She

was so much tortured that for some time she used to live with her parents. Fortunately her brother is very considerate towards her, who never wants to see his sister in distress and sadness.

Mrs. N.D. got the second child, when she used to live separately from her husband.

By this time Mrs. N.D.'s parents in-law succeeded in convincing her to come back to her husband's house. She was made to leave the job but she refused to discontinue her job. Her husband and in-laws were not satisfied with her, but she managed to balance the situations for the sake of children and reputation. The time passed and Mrs. N.D. got another child and now she had three children, two sons and one daughter.

Mrs. N.D. is very much concerned about the education and future of children and she uses to save money for them.

Mrs. N.D. used to carry out domestic work early in the morning and late in the evening and nobody helps her. She requested for a servant but her parents in-law refused to hire the servant.

Mrs. N.D. is living a miserable life but she is happy that she is giving good education to her children. Whatever time she gets, she spends in teaching and guiding her children.

Her married life is not at all happy. Her in-laws are not cooperative, her husband is relatively jealous of her career. He does not help her to educate the children, even though he is a teacher. Above all, Mrs. N.D. claims that her husband is very demanding and expects everything from her.

Mrs. N.D. had no say in the family matters because her mother in-law is all decisive and dictative in the home. Mrs. N.D. suspects that her mother in-law is responsible for all trouble.

Mrs. N.D. believes that women's traditional role is to remain at home and look after her children, husband and in-laws . She opines that a women should enter the new professional role depending upon the family conditions and cooperation of family members especially husband.

Mrs. N.D. always suffers mental tension due to her non-cooperative husband. Mrs. N.D. has very good relations with her relatives, neighbours and friends but she rarely visits them due to lack of time, strain of work and fear of in-laws.

Mrs. N.D. has very good relations with her colleagues and boss who are considerate forwards her pitiable condition. Her boss is quite pleased with her and allows her to come and go when she wants because of work load.

Mrs. N.D. has high regards for her boss who treats her as his daughter.

Mrs. N.D. wants her children especially daughter to be economically independent out of her own experience.

Mrs. N.D. expects that after completing good studies her children would be able to get good jobs. She is keen that her daughter must be well educated, employed and married to a good considerate boy.

She admits that if her daughter begins to work, she may attract some good boy as in these days a working wife is an asset. Moreover Mrs. N.D. prefers romantic love marriage instead of arranged marriage for her children.

Conclusion: (Rescarcher's observation)

Mrs. N.D. admits that working women experience not only role conflict situations but mental tortures also. Yet degree of role conflict is much higher when children are immature and husband and in-laws are not cooperative. She argued that role conflict has adverse effect on marital relations which may even lead to separation. She accepts that role substitution mechanism is not a remedy for minimizing the role conflict but role sharing and cooperation of family members are necessary for coping the problem of role conflict.

Remarks : Mrs. N.D. is a nice lady. She cooperated with great interest and caution during the interview. We managed to discuss in her office in extra time when transactions were off on those two days. The information provided by her was confirmed by her colleagues and boss who are considerate towards her. She talked free and frank in the office which would have not, had the interview been conducted in her house because of the circumstances. The interview lasted for three hours.

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